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ABSTRACT

This paper contains a series of speeches given at the Sixth International Round Table for the Advancement of Counseling Conference and Seminar. The aim of the conference was to provide a forum for interdisciplinary study of questions relating to guidance and counseling at school and university levels as well as in other areas representing non-education situations. The speeches cover the topics of values and counseling in different societies and cultures; the personal and political; training in helping relationships; methods of environmental analysis; behavioral counseling; and cost-effectiveness analysis of counseling. (YRJ)

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INTERNATIONAL
ROUND TABLE
for the
ADVANCEMENT
of COUNSELLING

COUNSELLING,
THE COMMUNITY
AND SOCIETY

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
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CONFERENCE PROCEEDINGS
OF THE
SIXTH INTERNATIONAL ROUND TABLE
HELD AT CAMBRIDGE, UNITED KINGDOM
APRIL 1974

Conference President:

Professor J W Linnett, FRS (the late)
Vice-Chancellor, University of Cambridge

Conference Co-ordinator:

The Reverend Professor E F O'Doherty
Professor of Psychology and Logic
University College, Dublin

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COUNSELLING, THE COMMUNITY AND SOCIETY

Sixth International
Round Table for the
Advancement of Counselling

Sixième Table Ronde
Internationale pour le
Développement de l'Orientation

Sechste Internationale Tafelrunde
zur Förderung von Beratungsdiensten

7-11 April 1974
Churchill College, Cambridge

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Introduction

The International Round Table for the Advancement of Counselling held its Sixth International Conference and Seminar, in Cambridge, United Kingdom, from Sunday 7 April 1974 to Thursday 11 April 1974, under the auspices of Professor J W Linnett FRS, Vice-Chancellor, University of Cambridge.

The opening session and all other plenary sessions were held within Churchill College, Cambridge.

The aim of the Sixth International Round Table of Educational Counselling and Vocational Guidance was to provide a forum for inter-disciplinary study of questions relating to guidance and counselling at school and university levels as well as in other areas representing non-education situations.

Inaugural session

Professor J W Linnett FRS, Vice-Chancellor of the University of Cambridge was chairman of the inaugural session which was addressed by Colonel G T Hurrell, Her Majesty's Lord Lieutenant of the County of Cambridge; His Worship the Mayor of Cambridge, Councillor P J Warren; Madame J Hommey of the Department of Curriculum, UNESCO, Paris (representing Monsieur Amadou – Mahtar M'Bow, Assistant Director-General for Education, UNESCO); Mr H F Rossetti CB, Director, International Labour Office, London (representing Monsieur Francis Blanchard Director-General, International Labour Office, Geneva).

Plenary Sessions

The plenary sessions were addressed by Professor C Gilbert Wrenn, Professor Emeritus, Arizona State University, USA, on 'Values and counselling in different societies and cultures'; Professor Paul Halmos, Professor of Sociology, University College, Cardiff, Wales, on 'The personal and the political'; Dr Robert R Carkhuff, President, Carkhuff Associates, on 'Training in helping relationships'.

Symposia

Three symposia were held on Tuesday, 9 April the subjects being: 'Methods of environmental analysis' (main speaker: Professor T R Lee, Professor of Psychology, University of Surrey); 'Behavioural counselling' (main speaker: Professor John D Krumboltz, Professor of Education and Psychology, Stanford University, California, USA); and 'Cost-effectiveness analysis of counselling' (main speaker: Professor Walter F Johnson, Professor of Education, Michigan State University, USA).

Working Groups

Participants were able to join parallel meetings of working groups relating to the following subjects:

- Counselling in relation to change in education
- Counselling in relation to change in work settings
- Counselling in relation to members of groups disorientated by social change
- Counselling in relation to change in individual identity and in personal and family relationships.

Each Working Group had the leadership of a chairman, assisted by a secretary. The chairmen and secretaries of the working groups were able to discuss the progress of their discussions with the Co-ordinator of the seminar, Professor the Reverend Dr E F O'Doherty, University College, Dublin, Ireland, assisted by Miss M D McCreath, University of Leeds, UK, the secretary of the seminar.

Summing-up and Report

At the final plenary session, Professor The Reverend Dr E F O'Doherty presented his Summing-up and reported on the Conference as a whole.

Acknowledgements

The Council of the International Round Table for the Advancement of Counselling is grateful to the Department of Education and Science, without whose assistance the Sixth International Conference of Counselling could not have proved successful. The Council also takes this opportunity of thanking the Chairman, the Committee and the Executive Director of the Volkswagen Foundation for their generous help in support of the Sixth International Conference and Seminar of Counselling.

Mr H Z Hoxter

President

International Round Table for the Advancement of Counselling

PLENARY SESSION

VALUES AND COUNSELLING IN DIFFERENT SOCIETIES AND CULTURES

Chairman: H W French

Speaker: Professor C Gilbert Wrenn

Professor Emeritus, Arizona State University

If you look at all nations of the world you could find them divided into two broad groups, and each is in a state of 'values conflict'. These are the developing nations and the industrialised technological nations. In this there are problems, relating to the rapid changes in values. As far as the developing nations are concerned, I have an unhappy feeling that they are trying very hard to become, too rapidly, industrialised technological societies, and in so doing they are adopting some of our traditional values such as, 'everything is better if it's bigger', 'more and more of everything', 'growth is the chief thing,' all of the big misconcepts which makes the individual look insignificant. So there is an unhappy change of values there with the traditional values and the newer values which some of the developing nations are unknowingly adopting as part of their technological development.

Among the industrial technologically developed countries it is a different kind of strain. The strain here is the beginnings of the movement from the bureaucratic highly organised technological values to values which take into account more of the quality of living and the possession of things, and more of the concern for the people as persons, rather than as cogs in a machine. Stories of this kind of conflict are beginning to be heard in many of our countries. This shift of values is not a dramatic thing which occurs overnight. It is, to use a motion picture analogy, something like a 'fading-out' of one scene into another. And in this dissolving, fading-out process there is confusion; the situation and the scene becomes ambiguous — it can mean either the old or the new. People must choose in their values between whether they accept the traditional and live comfortably with them, or whether they live uncomfortably with the reality. Or whether they accept the new rules with which they are uncomfortable, even those that are compatible with reality. It is a time I think which is threatening to many people. The tendency is to cling to past values and then to be faced with realities which are not consonant with those past values. I think the safe thing for us to do — since the counsellor is in the midst of all this — is for the counsellor to propose to himself to deal primarily with the progress and the possibly approaching future. I do not think that it is possible for a counsellor to remain apart from this kind of conflict. Because, not only does he have problems with his client, who may be an adult client struggling with the new and trying to cling to the past — or with more youthful clients who are threatened with the clash between loyalty to old values and the understanding of the realities of the present — but he has also problems with himself, because he, the counsellor as a human being, has his own clash of values and he is troubled about whether or not he can handle them in the face of the various problems which he faces with his client.

In a 1973 book called *We the lonely people*, the author proposes that there is a drive towards needing a sense of community. A sense of being involved with each other. But this clashes with other things that you desire perhaps even more — this clashes with the need for privacy, the need for mobility, and the need for convenience. And these are antithetical to community which means involvement and concern of the people, particularly with your neighbours. So the clash is what I am now seeing in our country and in others; and the struggle is with the counsellor who is in the middle of it. I think, too, that the counsellor is concerned in terms of his value structure, what he believes in, what he thinks is most appropriate and most significant, those things for which he lives. He is concerned with the matter of whether or not he imposes his own values upon his client. And the answer I am reluctant to say is that of course he does. We have those in our country who believe that a counsellor does not impose his values — he should not and, therefore, he does not. Well! He should not, but he does. Inevitably! As a person reacting to some other person, his values become apparent to the client and they influence the client.

I want to comment on certain value changes that have taken place in our country, and I have collected some of those which I shall specify. I will then compare them with value changes that I understand are taking place in other countries.

The other countries that I have given some thought to, and have had some correspondence with, are 16 in number: Australia, Belgium, Canada, The Republic of China, Czechoslovakia, England, Egypt, India, Iran, Japan, Northern Ireland, The Philippines, South Africa, Sweden, Venezuela, and Yugoslavia. I must confess to you that in all this discussion of values I have no precise instrument, they are matters of judgement. In the case of my own country I feel a little more sure of my judgement because I have given some years to the study of these changes of values. When it comes to my respondents from other countries, I must confess that they gave me what their best thinking is as they survey the situation in their country. The sampling of these countries is not random, they are judgements only, not facts. These are from people whom I knew as fellow professionals in these various countries or who were former students of mine. They are psychologists and counsellors and sociologists whom I respect, and it is their respected opinion that I give to you this afternoon, in comparison with our own country.

Of those studies that I was able to give attention to in terms of international concepts of relationships between countries, I shall mention only two, the others are given in references at the end of the paper. There is one study that I was much impressed with called *Youth world survey*, made in 1973 by the Youth Bureau in the Prime Minister's office in Japan. It was a study of 22 000 youths between 18 and 24 years of age in 11 countries. Of these 11 countries, seven were the same as those I studied. The other one which impressed me because it is recent and has some very specific information is the study of our youth, a 1973 study of 26 000 high school students who are listed in *Who's Who among American high school students*. This is a highly selected group, to be sure because they are academically selected. They are not a

random sample, but they do give us some inkling as to what some of the potential leaders among our country, in terms of high school youth, think about value changes.

The value area selected for analysis! I selected seven out of the 12 that I analysed in my book, *A counsellor in a changing world*. These seven seemed to me to be the most appropriate for a group interested in the development of counselling and to some degree vocational counselling. The values selected are:

- 1 One's response to authority
- 2 The value placed upon the past experience of adults
- 3 The status of women in the society of which they are a part
- 4 The assumption that work is a virtue and that leisure must be justified
- 5 Assumptions regarding the sexual dimensions of life
- 6 The nature of security
- 7 The nature of occupational choice.

One's response to authority

Let us look first at the prevailing conception — and what I think to be the majority conception — meaning older perception of response to authority, and then give you what I believe to be the changing trends in some of the younger members of our society. Outfall means the counter culture in this particular reference — the counter cultures are not all useful. Many views are quite conventional and a small minority of adults are among the counter cultured, so when I speak of the assumptions about changing values, I speak of not one age range but a wide age range. But the prevailing concept is that parents have authority over their children; teachers have authority over their students; officers of the law have authority over citizens.

One respects authority and responds to it, even though at times reluctantly. The prevailing concept is that unless one respects such authority, the family crumbles, the school becomes a shambles and society disintegrates. This attitude is held by almost all adults and some youths. Now the newer counter prevailing assumption is that there is a minority of youth who do not accept this unqualified respect for authority. In some situations this minority becomes a majority. Such youth — I am speaking here of those within the age range of 15–25 years of age — question the wisdom of their elders in assuming authority over them. They accept such authority, but with suspicion and resentment, sometimes covert, sometimes overtly acted out. It's always been thus with the young, but there is ample evidence to suggest that the past decade or so has witnessed more doubt and more overt resentment than in previous generations. The home smothered them, the school is a prison and society does not understand their needs and their growing sense of independence! So it is with the youth and authority.

In other countries there is a wide range of response. I wonder if you can guess which of the 16 countries I have named came closest to the United States in their suspicion and resentment of authority. I have divided the responses from these 16 countries (the responses sometimes being only from one person, sometimes from four or five different people) into three categories. This seemed the

best way to simplify the analysis. I selected those countries which resembled most the assumptions I have made about the United States, then those countries resembling least what I have said about the United States. Then there are in the middle some countries where the response is not clear, or where the opinion is mixed.

Well, of those closest, you might have guessed them, were — Canada, India, Japan, Northern Ireland, The Philippines, Sweden and Venezuela. This is with regard to their lack of respect for authority. Those farthest away, showing the most response to authority, as I can gather from the response, were Egypt, Iran and South Africa. The South Africans are a particular case — we taught there two years ago. We know so well that I am speaking here primarily of the Afrikaans, the Africans, the blacks, the Asiatic Indians and the coloured population. The English-speaking whites would not be far from the Americans' attitude of lack of respect and rebellion against authority. The other parts of Africa would be most responsive to authority and to tradition as such.

I wonder now if you know what the implications are of this. It seems to me that the implications are obviously that the closer the counsellor is to the administrative hierarchy the farther is he away from his client. This is a harsh and difficult thing to say, but it seems to me to ring very true. We argued this in our country for some years, as some of my people will know. We have said the counsellor must be a person different from the principal, or the president, or the vice-president. He must be a person who does not represent authority *per se*, but who represents the concern for the individual *per se*. And the implications are obvious here that in those countries where there is rebellion against authority, the counsellor who has the closest relationship to authority is likely to be accepted the least.

Now this is sometimes the result of pressure from administrators who wish that counsellors and schools and colleges, or social agencies, should be close to them and that they are to be part of the administrative machinery.

Sometimes, it may be added, it is the counsellor himself who has got unconscious ambition for power. So he keeps himself close to authority and moves in the direction of becoming an administrator, because power is meaningful to him. But the fact remains that in the area of authority there is real danger here for the eroding of the counsellor's relationship in terms of his association with authority as such.

It is interesting to note that in the Japanese initiated study of youth, and in the 11 countries that I mentioned earlier, this question was asked: 'If you were dissatisfied with society, what attitude would you think you would take?' 54% of United States respondents said that they would 'actively resort to a variety of measures as long as the means were permitted by law'. This is substantially higher than in any other country except Switzerland, with 46% representing an activist attitude. In Japan, England and Sweden this proportion is about 10% lower. So these countries have a real difference and what happens to the difference depends on the point of view that authority represents.

The value placed upon the past experience of adults

The next value area deals with emphasis placed upon the past experience of adults. The ruling concept of adults, the prevailing concept now the traditional one — and the one that my generation, and perhaps your generation, holds in some of our countries, is that the young should profit from the past experience of their elders. The childhood experiences and work experiences of parents are frequently in earnest passed on to their children and to their youth. The parents and teachers want to be helpful, to have youth avoid the mistakes they made, or to do the right thing, as the adult has seen it to be right. But, on the contrary, in the United States there is a considerable tendency to give little attention to the past experience of the adults. Learning from experience, yes — but learning from one's own experience! The reason is simple. The world of the adult is not the world that youth is living in today. And yesterday's experiences may have only a limited value for youth. There has always been social or technological change in society, but the gap between yesterday and today becomes greater.

In other countries — there is again a large range — ten of the 16 countries report youthful response to past experiences of adults as similar to that in the United States. This is the largest agreement shown of any of the seven areas I referred to earlier. These ten countries, which to me at least represent a relationship and agreement with the tradition I have just stated, are Australia, Belgium, Canada, England, Egypt, Japan, South Africa, Sweden, Venezuela, and Yugoslavia. The past is revered only in Iran. I am keenly aware of the fact that there is this grouping of responses from the various countries — I am dependent upon my subjective judgement for evaluating the written response. My personal knowledge of a few of the countries has helped my interpretation, but you must depend upon my judgements here, as the informed judgement of these representatives of the same countries may be different. This I hope will come out in whatever discussion there may be.

The implications for counselling in this area seem obvious to me. The counsellor must be aware of this tendency to reason from past experience. The counselling student or client may listen politely to the counsellor's recital of 'what I have learned', but the time be largely wasted. In fact it is difficult for the counsellor to see how his past world compares with the client's present world.

It seems to me, as I said earlier, that the only way is to focus on the present and the possible future. No matter how hard one strives to do this the past will intrude more than is justified. To be sure we've all learned from our past, but how much of what we have learned fits the present? 'Aye — there's the rub.'

The status of women in the Society of which they are a part

The prevailing concept of the status of women in society is well known to all of us. Particularly to the women involved and they do not always like it. The prevailing concept is that of a woman as mother and homemaker. The husband is the chief breadwinner and the primary positions of responsibility are held by men — 'a masculine society'. There has been movement in the United States, it may be slow in some places, but in other places rather

swift, to understand women has having equality, believe it or not, with men. In some areas of society this is true although income discriminations are still very apparent. Recent laws providing legal equality have been passed by two or three states. They are now beginning to accept a woman as a person in her own right, equal to men. This is the counter culture, this is the developing growing edge of the change in this culture area.

It is interesting to note that the highly selected students from *Who's Who in High School*, come on very strong for the special status of women in our society. I digress a moment to comment on the women's rights amendment to the United States Constitution. At this time of writing the amendment has been approved by the state legislature in 33 states, out of the 38 states needed to confirm it. This amendment gives married women, for example, complete equality with their husbands in all legal economic acts matters. It was shocking to some of us to know this wasn't always the case — hasn't always been the case. In many there must be a constitutional change to permit married women to be equivalent to their husbands in matters of borrowing money, getting mortgages, setting up charge accounts and the like. In 1964, the Civil Rights law became effective establishing equal pay for women on the same job.

Now back to the youth study! 72% of the *Who's Who* high school juniors and seniors support the equal rights amendment and 98% support the equal pay law. 75% would vote for a qualified woman president. Because this is a minority group and a select group the figures here are probably higher than might be found for the whole range of high school students, or certainly for the adult population.

In spite of the 1964 law there is still economic discrimination against women. For example, in the professions and the academic areas women fare rather poorly. The 1973 report of the task force for the status for women in psychology, which is a report of the committee of American Psychological Association, indicates that women make up 37% of the instructor rank in departments of psychology but only 7% of the professor rank. This is true even though faculty women are currently a highly selected group. Only 10% of the psychology faculty are women, although 25% of the doctorates are given to women. As to salary, one third of the departments reported that men have higher salaries in every academic rank except that of inspector. Nepotism rules and vague terms concerning leave for pregnant women also discriminate against women. The situation is improving but the improvement starts from a thoroughly low level.

Other countries agree with this move towards equality. As might have been expected, the group of countries with changes resembling the changes in the United States are Australia, Canada, Czechoslovakia, Sweden and Yugoslavia. In some cases the changes derive from governmental provisions, in others they are social changes. Those countries resembling United States the least appear to be India, Japan, Northern Ireland, South Africa and Venezuela. Response from other countries give us a mixed signal. Certainly in Belgium, England and Iran, women at top educational level are rapidly gaining in equal rights and equal opportunities.

The implications to counsellors seem to me to be crystal clear. Present women's rights and opinions should be well known by the counsellor. Yet both men and women counsellors may be reluctant to accept the fact that their younger women clients now have more opportunities and more rights than *they themselves* had as trainees. Counsellors can be unconsciously traditional and limited in many ways with regard to women. They can discourage girls and women from entering some occupations because 'so few women are at present engaged in that occupation'.

The studies in our country indicate that fewer and fewer girls and women are entering in the fields obviously intended for them: the ones 'respectable' for women, *per se* – that of teaching, nursing, librarianship, secretarial. This disturbs some counsellors and they attempt to encourage or persuade girls to enter the traditionally 'respectable' fields for women. Other counsellors may be troubled when a girl states that she does not intend to marry, either in the present or at any time. This subversive reinforcement is all too frequently demonstrated.

I do not see counsellors as necessarily promoting women's rights, although it would be eminently appropriate I believe. What I do see is that it is essential for each counsellor to see that he opposes the common stereotype of women's expected status and that he or she provides for women clients the same range of occupational and social options that he provides for men clients. What matter if it is harder for women to get into some occupation, or that some women do not include marriage in their plans? These are the problems of the client, not the counsellor. The counsellor's role is to provide ungrudgingly wide options on choice and to be informed about women's occupational world in a positive sense not a negative one.

The assumption that work is a virtue and that leisure must be justified

The prevailing concept among, at least, the older members of our society is that work of any kind is a virtue and that leisure must be justified. The meaning of work is less important than the fact of work, that everyone should work and that leisure is a kind of loafing. The United States is moving in the other direction, as are some other countries of the world. I would interpret in this way: the meaning of work is important to young people, the extent to which it contributes to human welfare is stressed by many youths. Those from less affluent families question work for its own sake, feel that family or society owes them some support. Leisure on the other hand is considered important for creative and personal purposes. I think it is begrudgingly given by those of the older generation, that there is a right to leisure as well as a right to work.

The commonality between the youth of the United States and those of Australia, Canada, England, Sweden and Yugoslavia appeared in rather sharp contrast to concepts reported in Egypt and Iran. The placement of Sweden and Yugoslavia in the leader leisure group is supported by the Japanese study. One statement in the Japanese study reads as follows: 'Money is for spending and not for saving'. This is accepted by 85% of the Yugoslavian youth and 80% of the Swedish youth. These are higher percentages of acceptance than from any other

of the eleven countries.

There are sharp contrasts in concepts of work and leisure among different segments of our society. I am not sure if Professor Halmos will be speaking on subcultures but, in our country, subcultures have wide differences in terms of importance of work and importance of leisure. These are subcultures of ethnic discrimination, of poverty level, of educational level, of sometimes of areas of the country as such. Some youths are able to talk about the differential meaningfulness of various occupations because they have a supportive family: they do not have to have a job at any price. They have reached the upper levels of education exploration, and for these or other reasons they simply want their lives to count for something. These young people will pause and raise questions whether or not all virtue is bound up with work and none associated with leisure. It is this binding together of work and leisure in one's life to which I think the counsellor can contribute. I do not think that for the older generation work must always remain the focus of living – the way out is to broaden work to include both employed activity and non-employed activity, which is also meaningful. If we can save the word 'work' from damnation maybe we can recover it from the unhappy sounding of leisure, and simply say 'work', meaning employed work and unemployed work and – if you are fortunate enough – the employed work will bring you some satisfaction and some meaning. If you are not so fortunate in your employed work you may seek it in unemployed work, in what you do outside of the paid job.

For an increasing number in industrialised societies, employed work (the job) gives little personal meaning or satisfaction. If the counsellor's client is to see meaning in life it will be because the counsellor helps his client plan for the total living, of which occupation is only a part. If the counsellor procedures have to be limited to helping the client planning out only an occupation or even a job within an occupation, then the client will expect the occupation to be his sole concern for life. This is a value connotation that I am speaking about. Unconsciously, unwittingly, he picks up what the counsellor thinks important, and that work is the important thing, and everything else is less important; and this value will be enjoyed by him without the counsellor necessarily desiring it to be so. In many occupations he will be granted a solution by the reality and he will be ill-prepared to face it. The counsellor has not discharged his full responsibility when this occurs. He should have helped his client to see the satisfactions to be gotten or not gotten from the occupation being considered. If satisfactions are limited in a given occupation then he should help the client focus upon and train for non-employed experiences which bring meaning into life – meaning of either a creative nature, or that which contributes to the welfare of others.

Other youths in any country do not look for meaning, they only want a job and some economic security. They do not see any privilege of looking for meaningful work, they need a job for survival purposes. Yet it is these youths and adults who are likely to end up with a routine or dead-end job. Life becomes a drag to them if the job is all they have, or if they drift from job to job looking always for something better. The counsellor can help these people to see beyond the job to a meaningful use of

leisure in their life, and the future could be much brighter. Otherwise, it is the can of beer and the TV at night, and a marginal or even degrading job during the day. Life can be richer than that. The counsellor, even the vocational counsellor, can bring this about. This is the vocational counselling planning for a career in a vocation, which is only a part of what I have been speaking about. Clients often expect great things of counsellors. Can we live up to greatness?

Assumptions regarding the sexual dimensions of life

I have some time limitation so let me speed on and say less about other value areas. I will mention some of the growing changes in the three other areas and not talk about the prevailing conceptions. Most young people — I do not think this is a class distinction at all — consider sexual behaviour as normally for pleasure and for increasing the richness of life. Reproduction is secondary and should be planned. This is true in some of our countries, certainly in our country. The responses from other countries suggest agreement with this statement from: Australia, Belgium, Czechoslovakia, England, South Africa (the English-speaking whites), Sweden, Venezuela, Yugoslavia. Much more traditional sexual behaviours were indicated in responses from Egypt, India and Northern Ireland. Japan's study of the youth in 11 countries gives some support to this grouping. To the statement 'pre-marital sex relations are all right even if the parties concerned are not in love' the highest proportion accepting was the youth in Sweden (40%), the lowest proportion was in India (5%). Vance Packard's book, *The sexual wilderness*, suggests that the American youth in actuality are more conservative in sexual behaviour than those of several other countries, and specifically such countries as Germany, England and Norway.

Why is this value area of concern to the counsellor? For the same reasons given in the discussion of the women's status: the rigidity of the counsellor's attitudes. This is an area where the taboos are particularly strong and where the older have always disagreed with the younger. So counsellors are likely to have a particularly strong set in this area, and if this set shows then the relationship between the counsellor and the client is adversely affected.

Going beyond this men and women who find homosexual relationships and behaviour satisfying are now surfacing and finding it possible to become 'visible'. Here the counsellor will again have to face his own attitudes. There are no homosexuals. There are people of homosexual feeling who may or may not engage in homosexual behaviour, but seldom should the total person be called homosexual. This is a common expression and a common error in terms of all students of sexuality. The counsellor himself who has heterosexual feelings is likely to feel uncomfortable or uneasy with whom he thinks is a homosexual. He is strongly conditioned by the society to think that only heterosexuality is natural — all else is unnatural. Yet homosexual behaviour can seldom be detected by even careful observation. People you pass in the street every day or who are respected guests in your home may have homosexual feelings and engage in homosexual behaviour, but you would be completely unaware of it. This is as it should be — the sexual behaviour of a client is really none of the average counsellor's business.

The counsellor of all people should use great care not to allow his attitude to sex and his superstitions reduce the quality of the counselling relationship or the amount of assistance he can give to the client. Young people are currently quite open about their sexual behaviours and attitudes. The older adult who is a counsellor should not permit the impact of this openness on his more traditional attitude to impair the counselling relationship, whether it be vocational counselling, educational or therapeutic.

The nature of security

The nature of security — what are you looking for? What is the nature of security? What is the secure position? Again in the United States the changing attitude is as follows: youth has questioned the adequacy of such traditional security criteria as money in the bank, insurance against illness or unemployment, and so on; even the poor, uncertain of the constant value of many money values because of inflation. Some youth at all levels see security within themselves as the purpose and the usefulness. That is security!

In the other countries, the assessment of the above is rather sparse: only responses from Australia, Belgium, Canada, Sweden and Yugoslavia seem to harmonise with what I have described as a trend in the United States. Responses from Egypt, the Republic of China, India, and South Africa stress economic security very heavily. In some countries the economic and health security are subsidised by the national government — for example, in England, Czechoslovakia, Sweden, Yugoslavia and others. Some of my correspondents in these countries feel that although youth may be relieved at having outer security, they are not necessarily seeking inner security. This has not been my experience. When a young person occasionally lets down his guard and permits you to share himself with you, then you find that he is seeking for something more real to him than in the possession of things and insurance against starvation or illness. Again I am speaking of the more industrialised countries. Starvation and death in many countries, of course, are very near and security here means protection against them.

Let me cite a few items from the Japanese study of youth, which bear upon security. In a statement, 'human wisdom will avoid another world war', about half of the youth in the majority of the countries agreed. But more security seemed apparent in four of the countries — Yugoslavia, (80%), with Brazil, India and Japan following closely. The least optimistic youths were those in Switzerland. To the statement 'we will have a better society to live in thirty years from now', again Yugoslavia felt the greatest security with 85% agreeing with this statement. Lowest in such belief were those in Switzerland, France and Sweden. I cannot give you the reasons for these differences, but these are the informed judgments of the people with whom I correspond. I am sure that the reasons for them are complex — location within the world, the prevailing political party emphasis, and so forth.

The range of agreement to the statement, 'one should not get too deeply involved in affairs of others', which is a kind of security of course which people may seek, ranged from 65% in Japan to 12% in France. To the question 'Are you a believer in any religion?' 75% of the Japanese youth

chose the alternative, 'have no interest in religion'. At the other end of the scale we have the youth of the Philippines and India with a high interest in religion.

All of these choices — peace, a better society, sharing oneself with friends and the possession of religious faith are dimensions of inner security. The worldwide situation is complex indeed, but change for various reasons is most apparent: The counsellor can ask himself or herself 'What is my greatest security, and can I allow my clients to have some security different from my own?'

The nature of occupational choice

In the United States the impermanence of many occupations is assumed. One prepares cheerfully, but we have the tendency to assume that this may not last, that one must change occupation several times during one's lifetime, and that depth of preparation must be accompanied by sensitiveness to change, that what you learn is less important than learning how to learn the new and the changing.

I may have written this statement of trends as more of a generalisation than is justified. Either that or the situation in the United States is different from other countries. Most respondents halted at the assumed impermanence of occupation, saying that their youth made choices frequently in terms of a life occupation as such. A minor tendency from some countries was for youths to mix schooling and job experience, or to stop out for a time to get job experience, to realise their goals or to recoup financially. In our country this is a fairly common practice. In my home university, Arizona State University, a recently concluded study showed that 15% of the freshmen withdrew in their first year, but almost all returned after a time. In 1972/73, for example, 2100 freshmen withdrew, but 2200 came back from previous experience in the university and re-entered. These are beginning to be called stop outs rather than drop-outs. They stop-out for a reason, rather than dropping-out because they must. I can see from the area reports that more freshmen and more seniors seek a counsellor than any other group. The freshmen because of the strain of a new environment and the seniors because they are leaving a familiar environment and facing a new one.

Counsellors of all countries are subject to industrial, technology and social changes and can help their clients face the reality of a shifting occupation emphasis. Temporary changes are frequent in upheavals of a nation at war. But the worldwide energy crisis is a different matter. Large reductions in some occupations and bulges in others will not be temporary. In the United States, for example, the lay-off of hundreds of thousands of workers from automobile factories which manufacture large cars, and from aeroplane factories because of limitations of schedules, will not be temporary, because the energy crisis is not temporary. Most of these workers must reassess and retrain themselves. Thousands of elementary school teachers must retrain also, as the birth-rate declines. The rule of middle management in business has changed radically in companies where there is large scale use of computers for operations and development functions. Some middle management workers may adjust to the change and some may not and must retrain. All of these

changes and the hundreds of new occupations which appear annually should cue in the counsellor to help clients plan for change. This planning, of course, is related to the planning for work and leisure discussed earlier.

Summary

To summarise what is happening in our country, I think we are dealing more now than ever before with counselling in groups as well as with individuals. We are dealing with counsellors who are trying to understand the world of the student by discovering for themselves the world the student lives in. We are having counsellors who are attempting to help teachers in the classroom develop better human relations, and to become a part of the educational process. We have counsellors who now realise that counselling done in the office is not adequate, that they have to go out into the neighbourhood, and they themselves must keep up-to-date or they become of less use to their students.

Canada and Sweden seem to be the two countries that seem most like us in that regard. In almost half of the countries the developments do not resemble those in the United States. I am not suggesting that they *should* resemble us. I am convinced that each society must develop counselling out of its own political, education and social structures. I am convinced of the fact that what is good for me is not necessarily good for you; and in the various countries where I have worked I can report only the counselling developments in the United States that have been found useful. I can tell you about them — I cannot tell you which of those will be useful to you. I should not, and I do not! So I report to you only what *is* happening with us and I cannot tell you what *should* happen.

This report makes clear that values change; the counselling pattern that develops to avert these changes varies widely from country to country. Changes that appear to be similar to those in the United States are found in ten countries in the value area of authority, in nine countries in the value area of sex attitudes and behaviours. Counselling development is similar in only the two countries I have just mentioned. Value changes in Sweden appear to be similar to changes in the United States in all seven areas that I have named. Australia follows with similarities in six areas, Canada and Yugoslavia in five areas each. Counselling begins in most countries with vocational guidance. For some, the next step is to include educational guidance, and for some countries the development of counselling has not gone beyond this stage. I believe that counselling should develop beyond the stage of educational and vocational guidance. There are other areas of human need, that are just as important as the choice of an occupation. Particularly to schools and colleges those other areas may be more important to the student client than the areas of educational choice. Some of these needs are suggested in the value areas included in this paper, others are discussed in my earlier mentioned book, *The world of the contemporary counsellor*. As times change, needs change, needs that are different from those that can be met by any 'ever-so-good' vocational guidance system.

Let me conclude on a forward-looking note. My comments upon our slowness in accepting the reality of change and in acting upon it should be considered as the reaction of the pessimist. Far from it! I am more confident than ever

that man will make it, slowly, painfully, with many plateaux of stagnation and repression but relentlessly moving forward. He has done so in the past by focusing upon the image of the future. This is how man has always changed from chaos to organisation, from brutality to islands of beauty and instances of great compassion. He has done this by stressing the future and having these images become his motivation of action.

What are the most characteristic possessed attributes of a human being as opposed to animals? Well, no doubt you've all heard the answer in discussion – the use of the thumb and the ability to make language. But these seem to me to be fairly insignificant attributes in comparison with others. From the literature I have gathered four which appeal to me – three of them came from the Professor of Medical Ethics at the University of Virginia. These were – the unique characteristic of humanity, of humans as humans, would be the ability to be self-aware; secondly, the capacity of relating to others, and third the ability to achieve, and strive to achieve, for its own sake. These characteristics, the ability to be aware of oneself, to relate to others, to achieve for its own sake, have great meaning for me. I suggest to you that in terms of counselling roles they might have more value to us than educational curricula or occupational descriptions.

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PLENARY SESSION

THE PERSONAL AND THE POLITICAL

Chairman: H W French

*Speaker: Professor Paul Halmos
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When asking the sociologist to address himself to the matter of counselling he will usually address himself to the sociology of counselling. We all know that sociology today is ubiquitous and oversold, and that some people are not very much inspired by it. Such people think that the indecent exposure of sociology has about as much to do with the propagation of ideas as the other thing has with the propagation of the species. These sceptics I feel are ungenerous. For sociological understanding can be a source of solace to us when distressed by the bewildering predicaments of social life. If only we manage to forget that but for sociology those predicaments may well have been less severe.

Nowadays, where there is political recalcitrance, sociology is often not far to seek. People have become aware of this and say so. While we sociologists are in the process of finding out about society, society is in the process of finding out about us. Just the same I will not try to run away from the consequences of this, and try to pass as a counsellor in this distinguished assembly of counsellors, and conveniently pretend that I am one of them. It would soon be painfully obvious that this is not the case. Instead of fleeing from my sociological role I shall play it by attuning to three items which are of interest to sociologists. First, I will attempt a definition of the counsellor, secondly I will try to outline the therapy — the central value affirmations in the practice of counselling, and in both items I will underline the personalistic nature of counselling. Thirdly, I will comment on the contemporary political takeover bid of personalistic counselling.

First to the concept of the counsellor. Those of you who are familiar with my past work on this subject will know that I interpret this concept in a way different from the way most of you would interpret it. I use it as a sociological category, a collective notion or concept, including all those professions such as counsellors, psychotherapists, psychotherapeutically working psychiatrists, doctors, social workers and so on. The justification for this is that all these occupations share an ideology which itself justifies them to be identified as a sociological category. I assume that this usage of the term has been fully explained, as I have argued about this at great lengths on many occasions.

I interpret the term much more widely, and I define it in some such way as this: anyone who uses his own personality professionally to bring about changes in the personality of another by modifying the other's self image, is a counsellor. This definition makes no distinction between counselling and psychotherapy, and places all forms of personalist consultation in the rubric of counselling.

Indeed I have been in the habit of speaking of the counselling professions in the plural; and of the ideology shared by these professions with the counselling ideology. I choose counselling as the label for this group of miscellaneous professions because they are essentially advice givers. No matter how strenuously non-directive they describe their work in their protestations, their purpose is clearly to effect change through some sort of guidance. Professor Gilbert Wrenn reminded us that they shouldn't do this — but they *do* do this.

The other label such as psychotherapist or social case worker conceals this central fact about the counsellor's role. Of course there is sincere aspiration to be non-directional, but this is an aspiration and not an achievement. Yet it is also an achievement in an unexpected way. The aspiration to respect the client's integrity prevails upon the client more influentially than the aspiration to prevail upon the client could possibly achieve. The more painstakingly non-directive and client-centred we are, the more we are likely to gain recruits to our ethics of respect and to our philosophy of tolerance. But your critics won't accept this. They would cite Marcuse's freak notion of 'repressive tolerance'. And you have this thrown at your sinful liberal souls!

Trying to define the class of roles to which I attach the label counsellor, I have come across some marginal and anomalous instances of usage which I must bring to your notice if only to discourage these usages. Take, for example, the practice of the Open University of referring to some of their staff as counsellors. When we consider the roles of these counsellors, we learn with surprise that what they are specifically discouraged from doing is counselling. Senior officers of the Open University recently explained how the role of the counsellor was defined by that university. I quote: 'Counsellors are advised that they should not attempt to reorganise the student's life or to intrude themselves on his personal or family circumstances. If a counsellor comes upon problems which lie outside his province, for example of a social welfare or of a psychiatric nature, and he believes that these are seriously affecting a student's capacity to study, he should on no account attempt to deal with them himself but should report the matter immediately to his senior counsellor.' These senior officers, the authors of this passage, do not tell us whether the senior counsellor is allowed to counsel, and whether in the Open University a counsellor is a counsellor only when he is senior. I am sure that at the present stage of their most promising enterprise the Open University is right to proceed cautiously on this matter. Yet I want to pose my query so that our own confusion is more effectively disposed of and also that the Open University's most admirable initiative to integrate counselling with educating might be carefully and painstakingly re-examined. In other universities, counselling is a remedial advisory service rendered to a comparative minority; whereas in the Open University it is redefined so that it can be incorporated in the normal educational process. This is where the redefinition brings further problems. The Open University counsellor is explicitly given a defined tutorial role, and yet he is explicitly told not to be a subject teacher. No doubt the unique nature of the Open University dictated the employment of personal course advisers for students so that students could be compensated for the absence of

the usual supportive staff-student relationships available to students in other universities. But regrettably — and this is all that I take issue with — by calling these advisers counsellors, they suggest a provision of personal services which they do not in fact make available, or wish to make available. Of course, we are all aware of the fact that the tutorial role and the counselling role are interceptably merge. But by explicitly ruling out the genuine counselling functions, such a merger is perhaps too severely discouraged; partly because of the priestly ancestry of counselling and also because of its clinical, scientific credentials, such as these are.

There are other institutions of education, health and welfare which find the label counsellor attractive. All kinds of compassionate personal service institutions like to cultivate the image of personal helpfulness to their clients. The consequent capacity of the counsellor's role is thus functional, for this allows for the uncertainties of that transitional period. But there is a limit to forging virtues out of necessities. So that the process of role clarification may continue, strictures are now in order. The usage of this professional label ought perhaps to be licensed. This is highlighted by the practice in business of referring to investment counsellors, central heating counsellors, funeral counsellors and beauty counsellors, and so on. Others adopt the label defensively, in humility as it were, so as to show that they are not psychiatrists, or psychoanalysts, or psychotherapists, but only counsellors. Here the term is used to suggest that the practitioners are not deeply probing and interminably searching investigators who, while school governors and senates are not looking, surreptitiously try to convert perfectly respectable educational institutions into social casework agencies, or *God forbid*, psychiatric clinics. Much of the initial American usage of the term in the contexts of school counselling, vocational counselling, student counselling and the like, came about with the assumption that there was a buffer state in clinics and schools in which the counsellor could play some sort of a precarious sovereignty. And so disclaimers of clinical affiliation are *de rigueur*.

Then there has also been a curious inconstancy in other uses of the term. Why, for example, should we always speak of marriage guidance counsellors, but hardly ever of child guidance counsellors? Clearly, counselling appears to be practised in many settings if one takes the use of the label as defining a function. My definition aims at limiting this practice, and thus to try to put an end to subterfuges, euphemisms and to other forms of exploitation of the professional label. So much for the concept of counselling.

Let me now comment on the central philosophy of this practice which the concept of counselling enshrines. This is the second part of my paper. Some ten years ago I advanced the proposition that the counsellors on their own showing relied on transcendental categories of faith in the conduct of their counselling work. Their dependence on metatheoretical beliefs and metaphysical postulates has been followed up, not only by past proclamations of faith, but also by prescriptions of a practice of interpersonal communion. The humanistic faith of the counsellors is announced in a scientific clinical idiom, yet it enshrines the principle that a technician's personality is more important than his technique. And that a total personal orientation of the counsellor is a vital ingredient of

counselling effectiveness. This is what Benjamin Nelson meant when he said, 'Points of view which are in any sense instrumental in character, scientific in intent, or specific in purpose are subordinated to vital interpersonal engagement'. To know or to understand are not sufficient qualifications for a counsellor. According to Professor Gilbert Wrenn, 'It is all important that the counsellor really cares for his client'. The anatomy of this global caring has no scientific rationale; it is a credo, yet it is confessedly an essential characteristic of the work of the counsellor. I would venture to suggest a set of hypotheses about the social system itself — hypotheses of a functionalist character and which issue from these observations I have just made.

According to these, societies have always institutionalised, and are likely to continue to institutionalise, the role of the counselling person as a functional requisite for the maintenance of any society. To put it somewhat naively, there will always be counsellors even in Utopia. Perhaps it will be Utopia because of there being counsellors, but much better ones than we have managed to produce so far. This functional requisite to the social system is an amenity or resource for those:

- (1) who fail to secure their share of supportive communion with others (the need for love) or
- (2) who miss out on rehabilitative dependency situation in which they can realign their developmental care by reviewing it or reliving it (the need to change and grow) or
- (3) who can understand themselves only through confiding their thoughts and sentiments in another (the need to understand oneself).

Of course, these needs are ordinarily met through the informal and intimate relationships of families, friendships, acquaintanceships, but those whose needs are the most insistent usually require formal provisions, and those who cannot establish or maintain these nourishing informal relationships have to take recourse to their institutionalised surrogates. These three inter-linked counselling needs are universal, and no social system can be even imagined which could do away with the institutionalised surrogate resources for those with unmet counselling needs. Sociological theories which fail to assign a prominent function to counselling needs are usually the ones which identify the concept *social change agent* with political, technological and economic initiators of macro-social change. I, on the other hand, consider the counselling role as a role of change-initiating, even if the micro-social change it can initiate registers on the social system only slowly and cumulatively. So that the sociological neglect of this may be rectified, we must not try to regard the institutionalising of counselling as no less a functional requisite of the social system than say, the division of labour, leadership, promulgation of marital pair bonding, or the care for the aged.

Since *The faith of the counsellors* was published, developments in counselling theory have continued to supply evidence for the conclusions I reported there. And this evidence is supplied with a most persistent and a most remarkably consistent continuity. And with indeed some kind of an ever-growing specificity. First, there was Fiedler's work to show that the therapist's affiliation to a psychotherapeutic school was of lesser significance than

his ability to empathise with the patient. Then, later, the well known Whitehorn and Betz study added much substance to the kind of thinking started by Fiedler. This was followed by Carl Rogers with more influential intervening, who listed as necessary and sufficient conditions of therapeutic change, first, the counsellor's empathy with a client; secondly, the counsellor's positive effective attitude towards the client; thirdly, a degree of the counsellor's genuineness. The holy trinity!

Closely following these specifications, Truax and Bergen in 1963 concluded that those therapists who scored high on empathy and conditional positive regard, mature and genuine and integrated behaviour, were the ones who produced positive results. A somewhat shorter list comprising warmth, empathy and genuineness was awkwardly, though accurately, described later by Carkhuff as the core-facilitating interpersonal conditions of counselling.

These factors, in their togetherness as well as severally, have been the centrepiece of counselling theory during the last six or seven years. The central doctrine is stated by Rogers without any ambiguity: 'The facts seem to suggest that personality change is initiated by attitudes which exist in the therapist rather than primarily by his knowledge, his theories or his techniques.' During recent years there have been a large number of studies to test the therapeutic effectiveness of what by now has been sanctified into the trinity of accurate *empathy*, non-possessive *warmth* and *genuineness*. The conclusions of these studies have been most ably summarised by Truax and Mitchell, who skirt around the faith of the counsellors in non-clerical attire, yet not without signs of piety. They do not say that being a counsellor is the same as being a friend, but they do seem to say that not having the vital attributes of a friend precludes one from acting as a counsellor. What they call the 'commonality' of the counselling stance with stances of lay and civic life and with stances of the non-professional world, is the basic core content, or what I myself call the *personalist content* of counselling work. This content is clearly to be distinguished from what is *technical*, for they regard this commonality as more important than technique or knowledge. According to them and according to the tenor of whole scores of current papers, a failure in the global and unanalysable commonality or core content is a failure in technique, — and therefore a failure in counselling. I say 'unanalysable' because the operational and the behavioural components of these basic attitudes do not and, in principle, cannot replace the *gestalt* of their facade. Notwithstanding these perceptions of total personal relationships, these writers still wistfully retain the analytic and positivistic posture, and as an act of another kind of faith declare, and I quote Bergin here: 'No science or applied science has ever progressed without simplifying'. And he added: 'Once we understand the complex by virtue of simplifying, we may be able to put the parts back together again in order to match the complexity we are interested in, but then we will have control over it'. A credo of 1984 if ever there was one. You take the *gestalt* of the core experience to pieces and after you have done so Bergin thinks that you can put the core experience together again in totality. You might as well say that if you take Beethoven's Ninth Symphony to pieces and consider the physical and tonal qualities of each note separately you will be able to *put together* and *explain* the total *gestalt* of the Ninth Symphony. So much for

the core experiences being analysed in behavioural terms.

But such reaffirmations of analytic and reductive faith remain unconvincing, especially as they are interspersed with equally frequent denials of it. Not my denials, their denials! The sociologist of culture is obliged to observe that what began as a clinical analysis and clinical behaviouristic movement relapses into totalistic and phenomenological confessions. Truax and Mitchell write in a recent paper, 'We want to emphasise the therapist as a *person*, before the therapist as *expert*, or therapist as *technician*.' Naturally, they fight a rearguard action and this is what they say, 'Knowledge of patient pathology and strength, a clear conceptualisation of the knowledge we have gathered from psychoanalytic, client centred, existential and eclectic sources, should not be cast aside. We see our findings as adding to, not undoing efforts of the past'. If knowledge from *existential* sources is to be eclectically added to knowledge from psychoanalytic sources, the addition would require some superordinate arithmetic. One can no more *add* these two, than one can add two apples and three bananas. Over and above the reductive and deterministic paradigm, the paradigm of the personalist vision so strongly attracts these two sincere, rigorous researchers, that they do not notice their position as one *credo quia absurdum*. The faith of the counsellors remains unexercised from the ideology of the counsellors. Faith continues to haunt.

Those counsellors who are not only flirtatious with behaviour therapy but actually carry on an affair with it, may now look on with superior smiles — with a smile of complacency. They may now be saying: 'We are certainly not guilty of harbouring personalist skeletons in our laboratory cupboards'. But is this really so?

In a correspondence which I had in 1965 with Joseph Wolpe, in the pages of the journal *Discovery*, I commented on his article on behaviour therapy which had appeared in the previous issue of that journal. I explained that Wolpe and other behavioural therapists had openly confessed to relying on what they were pleased to call the *reinforcement function* of the behaviour therapist's personality. By calling it reinforcement function, presumably you are acquitted of the responsibility of interpreting the concept in behaviouristic terms. It is still a global concept left unexplained. 'The sympathy (incidentally another term used by Wolpe in the same correspondence) of the behaviour therapist for the patient', Wolpe says, 'is supposed to arouse in the patient certain most specific emotions which are incompatible with the patient's anxiety, and will therefore inhibit that anxiety'. And so the non-specific sympathy of the therapist arousing the non-specific positive emotion of the patient is retailed to us as a mechanistic-behaviouristic regimen. It seems to me that what is being asserted here is a Buberian *I and Thou* relationship reissued in the paperback edition of behaviouristic terminology. No analytic reduction of the non-specific *gestalt* of the sympathy or of the equally non-specific positive emotions of the patient are being offered. When challenged, the behaviourist will invite us to consider the molar concept of sympathy as consisting of molecular elements of such things as attractive facial expressions, perhaps comments like, 'Is that so,' 'Really?' and looking sympathetic and so on. And other encouragements, expressed or shown to make the client

continue to communicate. The counsellor, however, becoming aware of sympathy for the client does not say to himself, 'I am being attentive and encouraging, therefore I must feel sympathy'. He does not infer his molar state by perceiving its alleged molecular components. He is directly and immediately aware of his sympathy, and this awareness will be if anything weakened by separate awareness of the various molecular components. Such as, 'I see I am being attentive', or 'Fancy I am being encouraging?'

Of course, behaviourists such as B F Skinner might call sympathy a mere explanatory fiction. This is Skinner's term — *explanatory-fiction*. Presumably asserting that the *gestalt* does not have an existence apart from its constituent parts, and that sympathy, fear, anger and so on are fictive totalities: only their behavioural, physiological components exist according to them. The pattern of their existence adds nothing.

And yet the behaviourists themselves continue to rely on these explanatory fictions. Wolpe talks about sympathy and about friendliness — expecting us to pay due respect to these molar notions and respond to the verbal stimuli with consent. Evidently the molar notion to which the words relate are still useful as stimuli or evocations, not only to the behaviourist's audience, but also to the behaviourist himself. Chefs who do have to eat, and judging from their girth like to eat, will enjoy a plateful of *tournedos rossini* and it will not be spoiled by their knowledge of what a carcass of beef looks like, or smells like. In fact, we could not survive without explanatory fictions, and that puts a strain on the idea that these global outcomes are fictional. The behaviourists themselves are unconvincingly irregular in their practice, they are furtively molar and ostentatiously molecular. They evidently didn't hear John Morley's remark that, 'Where it is a duty to worship the sun it is pretty sure to be a crime to examine the laws of heat'.

But the nature and function of sympathy was not the only source of confusion involved in Wolpe's account. He uses discourse in which the concepts continue to be non-specific, for example, the 'therapist stimulated assertive responses', is a phrase quoted from it. But what does he mean by *stimulated*? Does it mean anything less than a global personal encouragement, assurance, persuasion and suggestion? An approving acceptance perhaps? Or even the expression of liking for the patient? Wolpe recounted how he prevailed upon the anxious patient, 'I impressed on her that she had been an adult for a long time, that her relatives had no business to try to run her life, that she should not conceal the resentment that she so copiously felt.'

But how does the behaviour therapist impress such a thing on the patient? Surely by making it clear to the patient that her resentful behaviour will not make her unacceptable or unlovable in the eyes of the therapist.

It is hardly unimportant to note that on this occasion Wolpe's mean number of interviews of patients was 30, and sheer perseverance and reasserted interest of the therapist's attention to the patient could not but amount to a demonstrative and manifest acceptance of the

patient's person as a worldly being diligently helped by the therapist. One is reminded of Bernard Shaw's wisdom on this. 'Never mind that it is only flattery, what matters is the thought that you are believed to be worth flattery.'

Wolpe in reply to my criticism admitted that, 'a friendly general atmosphere between patient and therapist is of course desirable for prosecuting behaviour therapy — like any other therapy'. But that's just it! To say that such a non-specific stimulus is desirable in all therapies is to recognise that it is of the essence; but when behaviour indicators of sympathy are certainly not agreed upon, and when these indicators inevitably fall short of edging up to sympathy, what kind of a status in the behaviourist's theory would this concept of sympathy have? What place has it? What justification has Wolpe of referring to it? The model and *raison d'être* of behaviourism is a machine which can be taken to pieces and can be reassembled into good working order. Behaviourism is indefensible unless the response is totally accounted for as a reaction to behaviourally identifiable stimuli. A friendly general atmosphere is not, and cannot be arrived at by adding up so many behaviourally identifiable stimuli. Indeed I should go so far as to say that at any time when a claim is made that this has been accomplished, one of two things must have happened. Either an existing friendly general atmosphere has been destroyed, or its essential totality has not been reassembled from known atomic elements. If the global notion — or what it stands for — can exhaustively and without remainder be translated into a collection of mechanical stimuli, and if this fact can be made known to the participants of the situation (of a friendly general atmosphere) the outcome of this awareness will be self-stultifying. The behaviour therapist continues to use the global and mystical notion of sympathy because he himself is dependent on the evocative power of this mentalistic image. The behaviour therapist must really stop slipping into the game acts which he has secreted in his sleeve and which do not really come from the behaviourist pack at all.

In fact we are back on square one — the sympathy, the general friendly atmosphere of empathy, warmth and genuineness; the personalistic trinity which we have already encountered. But Wolpe is adamant. He tells me 'that the feelings of the therapist are not therapeutic'. Having admitted the therapeutic potency of sympathy and friendliness, one wonders what he can possibly mean by this denial. That the therapist does not or need not feel sympathy and friendliness? And that it is enough he pretends to these? If he believes this he is more credulous than the average schizophrenic patient, who senses insincerity and bad faith a mile off.

Behaviour therapists concur with the counsellors about the core conditions of effective therapy. We have here a consensus which is so much the more impressive as it is so persevering. But if these core conditions are to be so inflexibly basic to the counselling function, whether behaviouristic or personalistic, how are we to train counsellors so that they are equipped with the skill of providing these core conditions? Can we train people in empathy, warmth and genuineness? The answer is already being offered by our counselling theoreticians, who tell us that one of the 'central elements' in the training of

counsellors is a 'therapeutic context in which the supervisor communicates high levels of accurate empathy, non-possessive warmth and genuineness to the trainees themselves' (Truax).

Those who train counsellors must have the personalist core conditions themselves so that their trainees can also acquire these. Another two writers, Pierce and Schauble, say, 'Interns at a college counselling centre made significant gains in this facilitative core only if they had an individual supervisor who was himself functioning on a high level of empathy, positive regard and genuineness.' This whole matter reminds me of a predicament I was in during the last war, when I tried to buy a bottle of orange juice. Had I got an empty bottle, the grocer queried. I said I hadn't but that if he sold me a bottle of juice, I would promise to bring back the empty bottle next time. 'Sorry! sir, no orange juice without empty bottles.' No, I did not go through the second world war without orange juice. Eventually I did find a grocer with warmth, accurate empathy and genuineness.

In the past, psychoanalysts used to insist on a training analysis. The current discovery that the trainers must dispense the same regimen for their candidates to master and apply, is of course in a direct line of succession. In the past, insight-giving techniques were discussed almost autonomously. But now these counsellors attach less importance of their skill to elicit insight in their clients without their own feelings — and about the client's feelings, in response to their own. The counsellor is required to furnish only the so-called core conditions of accurate empathy, non-specific warmth and genuineness. And as long as these core conditions are provided, insight eliciting is to a large extent a function of the core condition.

According to current writing on counselling, the core conditions are not only necessary but *sufficient* conditions of counselling. This is by no means universally held. Unlike Rogers, for example, Professor Krumboltz explicitly states that the core conditions are necessary but not sufficient. But for the majority *Fehlun ist alles* (feeling is everything), and self-knowledge is supposed to be the by-product of the correct feelings. Just the same, analysis or exploration to achieve insight is not entirely excluded from the counsellor's goals. The core conditions, the therapeutic contact, writes Truax, usually determines 'the level of self-disclosure' and presumably the level of accretion in insight as well. Things used to turn on the counter-transference in the past. Now the pivot is represented by the core condition; academic and theoretical knowledge or technical acumen are secondary. Bergin discussing the concept of spontaneous recovery of untreated patients, not only attributes this result to the empathy, warmth and genuineness of untrained lay persons, but goes so far as to say that the qualified professionals who have been selected on academic grounds are disqualified by their intellectual and technical committedness! We have now reached the stage when a well-selected lay person is regarded as therapeutically superior to a qualified professional, especially a professional who has been trained by personalistically low level trainers.

One feature stands out in high relief in these accounts of the training of counsellors. Without the personalistic dedication of the trainer no personalistic dedication of the

trainee is likely to be elicited. Unless there is charisma (gift of grace) in the trainer, the acolyte will not be advanced by him in counselling proficiency. What is affirmed here in the ideology of counselling is a central experience of some moment and of ancient standing. One could possibly get nearer to its meaning by starting with Logan Pearsall Smith's remark, 'the test of vocation is the love of the drudgery it involves'. I would adapt this here, and say 'the test of the counselling vocation is the love of empathy, non-specific warmth and genuineness, which the counselling drudgery involves'. This love transfers the focus of the action in an area which is mystical, existentialist and not behaviouristic deterministic. It is entirely voluntaristic. Go and study the literature of counselling and you will find a legion of admissions to this effect; even if they are hedged around with creditable efforts not to let these admissions halt top minded enquiries, diligent technical exploration and disciplined behaviouristic logic. At the end of the day the paradox not only survives, but does and must rule our minds and our practice. The teaching and reiteration of the personalistic core content central philosophy of counselling is heuristic, down to earth and an intensely practical matter for counsellors and their trainers — not a wistful theological marginality.

The third section of my paper is devoted to the politicisation of the counsellors. Today, the counsellors, these highly individualised and personalistic change agents, have become the targets of moral and political criticism and condemnation. They are being accused of taking refuge from a malignant social world and of crawling back into the womb of accurate empathy, of non-specificity warmth and genuineness. They are alleged to go around saying, 'let the social world go hang, so long as our dyadic intimacies are kept cosy and reassuring'. They are made responsible for humanism having gone clinical in a world which has gone critical. They are being charged with desertion of their professed moral principles of concern. For it is said that their counselling preoccupations distract from the situational miseries of their clients. Counselling is a subterfuge — a *con*, to persuade others to seek non-political solutions to their politically inflicted miseries. The welfare state itself is a sham, for it employs legions of counsellors and other personal service professionals to make people submit to existing institutions and to accept existing values. The welfare state is shown to depoliticise the citizen almost analogously to the way in which the theocratic state depoliticised him with the aid of religious bribery and terror.

The political critic is much angered by theories about insight; and for the necessity of 'self-exploration'. These he regards as anti-political smokescreens. Biographical explanations of clients are pointless. For everything that parents do in the nursery, or teachers do in the school, is totally determined by society's wars, unemployment, poverty, alienation, humiliation of minorities and other attributes. On the other hand, if the counsellor does not probe but focuses entirely on the present, dispensing his paternalistic core conditions, he is only lubricating his own sense of worthwhileness and is impertinently condescending into the bargain. The political radical critic brands the counsellors and their ilk as counter-revolutionaries.

The political accusations which are unstintingly made are supported by some such rhetoric as, for example:

exploring the infantile libidinal life of a Negro adolescent living in a Negro slum in a Western city.

A Negro adolescent is charged with grievous bodily harm. To ignore the caste system in which the nursery of that infantile libidinal beginning was set, is about as much to the point as trying to quench the thirst of a man lost in the Sahara, by redrawing his faulty maps.

Or it goes on like this: empathy, warmth, genuineness, role-played for the benefit of some inadequate client, will no more make up for the inadequacies of the social and educational system which produced him than a shot of morphine will compensate for an amputated limb.

Or it goes on like this: to counsel a woman for an anxiety condition when she is on an 18 months waiting list for the gynaecological repair of a condition causing her discomfort and anxiety helps her somewhat less than a health service without waiting lists.

The critics state their case bluntly and uncompromisingly. The British pamphlet *Case Con*, published by revolutionary social workers, attacks the social establishment in every one of the cases. For the uninitiated let me explain *Case Con* is a take-off name to ridicule a respectable former social book journal called *Case Conference*. You will no doubt observe the allusion to the alleged crass hypocrisy of the whole idea of social casework. *Case Con* sums up the position by declaring its opposition to the use of social workers as tranquillisers and agents of social control, who thereby have to buttress the present system. In the United States there is a multitude of groups and publications from *Insurgent Sociologists* to *Radical Therapist*: these are the names of journals, which strike similar and even more strident notes. The *Radical Therapist*, for example, demands a radical reappraisal of the individualistic and therapeutic orientation of social ills, and holds that 'therapy today has become a commodity — a means of social control. We reject such an approach to people in distress. We reject pleasant careers with which the system rewards its adherents. The social system must change. But to be true instruments of change, therapy and therapists, (counsellors too) must be liberated from their own forms of oppression. Nor is it enough to pursue a medical model and try to develop popular programs to treat the masses. Therapists must understand their place in the changing social and political reality. Thus therapy must become more politically aware. No therapist, no person can claim detachment from social contact. Each human act is a social and moral statement — a political fact. ...'

Counselling is a political fact according to this. Writers on counselling are much aware of these interpretations of their function. Professor Arbuckle observes: 'Counsellors and counsellor educators appear to be agreeing more and more that the function of counsellors can no longer be limited to individual and small group counselling'. Moore and Margolis writing in the same journal as Professor Arbuckle report on the attitudes of the high powered panels set up by the United States Federal Government to study the pupil personal services and they tell us that the members of the panel saw 'the psychologist as one more establishmentarian'. Well, if the psychologist

is that, so is the counsellor. Moore and Margolis go on to say: 'The social worker is often viewed now as the establishment enforcer, the snooper, the keeper of the bureaucratic gates'. The panel members described the counsellor as a 'sorter who ensures that the poor, the black and the Chicano will not be exposed to roles and futures above the level of competence as perceived by the counsellors.'

Almost an identical point is made by the New York journal *Social Work*. 'The detoxified addict, the phenothiazine controlled mental patient, the rehabilitated convict, have much in common. Lack of job opportunities imminent dependency, and a high probability of returning to the deviant subculture. Without massive changes in opportunity structures, treatment and rehabilitation perpetuate myths. Motivating clients (counselling clients comes under this heading) to train for a job that does not exist is dishonest.' The resoluteness and the righteous certainty of this statement are impressive. You counsellors are not really changed agents but agents of the *status quo*. You must take a long look at the personalist roles you have been playing and snap out of them. The notion of being a personalist change agent is a sham. But you can redeem yourself. There is still hope! You can redeem yourself, by changing your role conception and by becoming political change agents. It is reiterated by the critics that there must be a liaison and a marriage between the personalist and political roles, though it is clear to all concerned which of the partners is going to be the male chauvinist pig. But let us assume that the liaison is an equitable one. That it is a hybrid, a fused personal political role. Can we actually assume this, is it a possibility? My view is that these two roles are incompatible. A fusion between these two roles such as radical counsellor, radical psychotherapist, is a chimera, rather like fire-fighting stoker, or abstemious addict. One stands in wonderment in front of this composite figure, this double agent. This sphinx with a compassionate feminine face and with a lion's claws. Admittedly one is somewhat assured by the thought that hybrids do not reproduce themselves. No doubt my psychological hypothesis that the two roles cannot be fused is capable of being tested. I don't know! I know of no experimental work to have been done on this.

Those who are intent on politicising the personalist counsellor are reformers or revolutionaries beckoned by a Utopia. They forget, however, that by all accounts personalist counsellors are indispensable stores to any Utopia, and if you politicise them for the revolution you will have to depoliticise them again for the Utopia. This would require a versatility and adaptability which may exceed the talents even of the counsellors.

While the radical critic tends to debunk the very virtues of personal service, without which it could not make his own Utopia plausible, it does not offer us an explanation of what the real contents of a personally responsible and personally functioning counselling profession may be. The intensely humanistic sensitivity of the counsellor is entirely capable of making him into a recruit for a radical coup. In other words, you can always 'moonlight' as a political agent provided the moonlighting is kept out of your daily nine to five commitment, or whatever the hours may be. Even on the level of reflection I think we

could imagine two roles played in different periods of time and in different identities.

The political radical, the critical sociologist, however, requires a kind of scepticism about human motives without which it cannot operate. It has to be aggressively and uncompromisingly critical to be politically effective. In other words for the political agent scepticism is prophylactic. For the counsellors it is toxic. Notwithstanding my psychological hypothesis I should now like to advance the sociological one. If the politiciser succeeds and the personalist roles will be hybridised with the political one, we will have witnessed more than just a change in the division of professional labour in society. We will have proclaimed that human conduct cannot be good unless it is political conduct.

The central paradigm of the counselling ideology is that an accurate empathy, non-specific warmth and genuineness welded together in a global personalistic orientation are the essence of practice and the pivot of theory. This is so even when the counselling purpose pretends to be behaviouristic. The affirmation of this central paradigm is an act of faith. The faith of the counsellors is thus a dominant and decisive characteristic of their function. But this faith is intensely personalistic and is certainly at variance with the commitment of those who equally fervently believe in the supremacy of political intervention. According to these, man's kindness to man is a by-product of the system's kindness to man. I have argued that there is room in this world for both points of view to coexist and for their respective professional roles too, to coexist. I pleaded that any attempt at hybridisation of roles was a mistake. By all means intensify your efforts to politicise those who talents and predilections lie in the direction of an impersonal political action. But no social system, least of all the favoured Utopias of our radicals can come about and subsist without a generously staffed personal service to individuals. Above all the whole *raison d'être* of the visionaries of social betterment is that they help in the creation of societies in which human relations are empathic, warm and genuine. Therefore baiting those who make it their profession to practise these virtues, even if haltingly and gropingly, is hardly a sensible position to take up.

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PLENARY SESSION

TRAINING IN HELPING RELATIONSHIPS

Chairman: Miss Audrey Newsome

Speaker: Dr Robert R Carkhuff, President, Carkuff Associates

The gap between human contact and human delivery is bridged only by human technology. The basic point is that there is a tremendous gap between the helping concepts and deliveries. Several researchers concerned with the effectiveness of the helping professional, including Eysenck, Levitt and Lewis, in the UK, found that 66% of the patients in psychiatric hospitals would be released within one year. Recently, Dr William Anthony in the USA has researched the effectiveness of 50 major institutional outcomes. He found that within three to five years after treatment approximately 75% of the patients would return to the institution, so that of the original two-thirds, only one quarter would continue to be successful.

Basically, this means making value judgments as to what people need in order to live effectively in their worlds and then developing systematic step-by-step programs to achieve those needs. Some of the human outcomes which we wish to deliver involve living, learning and working skills. People need these interpersonal and problem-solving skills in order to live effectively with each other.

We want to produce *living, learning and working skills outcomes* in our *helpee* populations. I use the term *helpee* to designate the clients or patients with whom we work. I use the term *helper* to designate credentialed or non-credentialed helpers: functional professional helpers; counsellors; therapists; guidance counsellors; teachers, etc. We separate these living skills outcomes from the kinds of skills that we require of our helper population. The helper needs human achievement skills in order to deliver a living skills outcome to his helpee. He needs educational achievement skills in order to deliver a learning skills outcome, and he needs career achievement skills in order to deliver planning and working skills outcomes. By *living, learning and working skills outcomes* are meant constructive actions or behaviour changes. So *outcome* means that the helpee demonstrates a significant change in his behaviour, an action which constitutes the goal of our helping process.

In order to act predictably the helpee must have an accurate understanding of his world: accurate understanding leading to the involvement of living, learning and working skills. There are three process criteria by which we may assess ourselves: *exploration, understanding and action*. The attending skills involve the helpee in the process, the responding skills facilitate his exploration; the personalising skills facilitate his understanding, and the initiating skills facilitate his action behaviour.

The first phase in helping or learning is exploration. That means the helpee explores where he is in relation to himself, to the helper, significant others, to his world and any learning material placed in front of him. All learning begins

with the learner's frame of reference, so he must first have the opportunity to explore where he is in relation to his world. The functional purpose of this exploration is to help him to understand where he is in relation to where he wants to be. This then enables him to plan a course of action getting him from where he is to where he wants to be with regard to living, learning and working skills outcomes. Having acted, he receives feedback from his actions which stimulates further exploration and more accurate understanding of his position. This can be used to design more effective programs.

However, it is not always essential that the learning process begin with the exploration phase. There are conditions under which we may wish to manipulate some action behaviour -- receive the feedback from the behaviour, and use it as an opportunity to stimulate exploration and consolidate the behaviour change. The question arises as to what kind of skills helpers require to facilitate the process of the helpee's personal exploration. We call the attending skills, *pre-helping* skills; there is a reciprocal principle here, in which the probability of the helpees attending fully is increased significantly. The functional purpose of the helpers attending is to involve the helpee in the helping or learning process. The helper responds to the helpee by giving confidence and thereby increasing the possibility of communication during this first phase.

In the second phase it is not enough only to respond to the helpee from his frame of reference; we must also have the expertise that enables us to personalise his expression and make him responsible for his role. These are personalising skills and they are fully operational in terms of training methodologies. When we take the material that the helpee has explored, and we personalise it, we facilitate the helpee's understanding, not just of where he is as he has expressed it, but of where he is in relation to where he wants to be.

In the third phase we initiate, primarily by means of program development, operationalising goals and developing systematic programs. By initiating, we are both model and agent for that change which we demonstrate in the outcome. During the pre-helping or pre-learning phase the helper should construct a curriculum based on the helpee's frame of reference. Throughout the helping or learning phase, the helpee should be assessed, using both the helpee's and an external frame of reference. At the same time as the helper is personalising his understanding of where the student is in relation to where he wants to be, he is setting observable goals and operationalising them.

In introducing the idea of *career curriculum integration*, I define a career as the way you live your life, which is a transferable strategy from life, or the world of career inserted into the regular classroom curriculum. Again, this is a pre-helping or pre-learning skill. At the same time that the teacher is responding and diagnosing, he is teaching the student to expand the career alternatives available to him. Still, the purpose of the first phase is to facilitate the student or helpee's exploration of where he is, so he needs to be able to expand his career alternatives in terms of making plans and preparing for his life's chosen vocation.

In the third phase the teacher is initiating, delivering and now also teaching the student career preparation planning skills. In the three phases of learning or helping, the helper

is guided by the helpee's progress. He in turn needs to have the human, emotional and career achievement skills or the helping, teaching and planning skills in order to make those living, learning and working skills deliveries to our students, or helpees. In order to make the human delivery in living, learning and working skills it is necessary to have the technology which teaches the attending skills. This must be observable, measurable, trainable, achievable and with effects which are, within limits, predictable. So the gap between the human contact and the human delivery is bridged only by a human technology: the human educational and career achievement skills required to make that human delivery.

In a human technology each of the steps becomes a goal so that attending, which is the first step listed in the human achievement skills, becomes a goal. The steps to a goal are defined by the dimensions of the goal, or in another way — the steps required in order to achieve that particular goal or skill. Subsequently, the stage is set for observing, which is the next step in the attending skills program. Similarly, the living, learning and working skills goals in this program become steps in the much larger programs: management programs in the home, school or business, community development programs, social planning programs, so that these goals become small steps in very much larger programs.

The critical thing is not the concepts but the ability to translate the concepts into a skills technology: the ability to train people systematically in these skills because only the skills are important. All the good intentions in the world produce a 20% success rate. By a skills technology in the human educational and career achievement areas we can turn these success rates around and achieve rates in the 80%-90% range.

The counsellor has three functions — living skills, learning skills and working skills. We assume that all learning begins with the learner's frame of reference. I suggest that the failure of most programs is at this point; whether we are talking about individual students or community social action programs, it is the inability, the failure to enter the frame of reference of the people whom we are intending to help which is the basic fault. The counsellor has a critical function at the beginning of every learning process, and if we think about working skills, he certainly has a similarly critical function at the end of every learning process. There can really be no learning without these kinds of individualised programs that counselling offers, at the beginning and end of every learning process which provide an entry for the learner and an exit into real life for the learner product. The counsellor contributes to the learning process by training the teacher to make the entry and exit. I think that the counsellor should acquire an expertise in the educational achievement area and perhaps even introduce such teaching programs as career development into the classroom.

There are many ways to represent this delivery system, the way that most counsellors function in most settings. I have represented this in the school setting and I know that counselling has a much stronger school based program in the United States than it has in many other countries. However, I think you can apply the generalisations to other areas. In most instances we as counsellors are functioning as helpers and by that I mean that we are

directly dispensing services, not always in the living, learning and working skills area. In a typical school setting there is an administrator functioning as a primary support, and parents and employers functioning as secondary supports. This is not necessarily a functional system but a typical delivery system. Most counsellors function by directly dispensing services in some way. A prime function of a counsellor should be training his helpees in the kind of living skills they require to live effectively in their world. Thus the primary function of the counsellor should be as a trainer, but in order to be a trainer he needs first to have skills expertise. We are dispensers by default; we are trainers by expertise.

In a living skills training model, the parents become the primary source of support for the development of living skills in children and students. The counsellor's primary delivery systems are now training the helpees in the kind of skills they require to live effectively in their world. Similarly, the counsellors train the helpees in the kind of learning skills that they require to learn effectively in their world. The primary support system shifts back to the educational setting, but now we have counsellors training helpees in learning how to learn skills and equipping the helpees with the skills they require to learn effectively. Similarly, counsellors train the students or the helpees in the kind of planning and working skills that they require to plan and work effectively, the employers become their primary support system. All evidence supports the thesis that training is the preferred mode of treatment, and I suggest that the future of counselling, if there is indeed to be one, lies in training and skills.

There is another level of training and that is helper training. A critical function of the counsellor is always to train himself out of a job. He now becomes a secondary delivery system, delivering to the parents the primary delivery system; the kind of living skills that parents require in order to deliver living skills to their children.

In a similar way the counsellor may train the teacher to make the delivery of learning skills to the student, and finally, the counsellor may train the employer to make the delivery of planning and working skills to the employee. The counsellor is now functioning as a helper-trainer, as a secondary delivery system delivering skills to the primary delivery system — the people who are working with the helpee population in everyday life. He can train administrators in the type of discrimination skills that they require to manage the delivery of living and learning skills to children and students. Equipped with the right skills, the administrator could go into the classroom and assess the teacher's level of functioning and delivery at a given point in time, because he has the discrimination skills in terms of these human educational and career achievement skills that enable him to make such an assessment. Finally, he may train the administrators in the discrimination skills that they require in order to manage the delivery of planning and working skills to employees.

It would seem that we have taken the counsellor out of the picture, but this is not so. Any effective helping program involves our training ourselves out of our job and we can only do this when we can translate what it is that we have to offer in a skills offering. We have seen the counsellor move from what he is currently doing —

functioning as an ineffective helper with probably a 20% success rate; functioning as a helper directly dispensing goods and services. He is now seen to be acquiring special expertise in human aid and careers achievement skills so that he can train the helpee in the kinds of living, learning and working skills that he requires.

How the counsellor moves into another system depends totally upon how that system is set up. I have represented a delivery system in one way: it can be represented in many other ways. But the counsellor who moves out of such a system may move into another system — I do not mean another county or another school district, I mean another situation, probably within the same setting but where an analysis is being made of the level of delivery by helpers, trainers — if such exist, administrators and the various components in the home, school and business.

I said that there is no learning without counselling; I say there is no counselling without skill and there are no skills without training. I think that the essential ingredient of a comprehensive helping process, whether we are talking about working with individuals, communities or nations, is that we must first understand ourselves. If we do not do this we certainly, at the very least, ignore the most significant source of learning there is — modelling and imitation. We must function at the highest possible level, physically, emotionally and intellectually and our skills expertise must also be at the highest possible level.

Secondly, all learning begins with the learner's frame of reference. We must first obtain input and it is in the inability to obtain accurate input from the populations being serviced that most programs fail.

Thirdly, it is not enough to receive input, we must give feedback and have the opportunity to check it out, and we can teach — systematically, programmatically, how to receive input and give feedback.

Fourthly, we must make an objective assessment of where a helpee is. It is not enough to capture his phenomenological experience of the world, as we cannot begin any journey without knowing the starting point. Where there is a discrepancy between where the helpee thinks he is and where he is in objective reality, we have to recycle those phases of exploration, understanding and action, so that there is some convergence.

The fifth point relates to group work. We can do any thing in a group that we can do individually, and more. Group work is more efficient and more effective; efficiency and effectiveness are directly related. The group is the preferred mode of treatment but not necessarily to the exclusion of working with people individually.

The sixth point is, I think, the most important. We must train the helpees in the kind of skills that they require to live in their world. This is the cornerstone of individual helping and social action.

The seventh point is that we must learn to use the environment to support the gains and, hopefully, the skills that the helpee has acquired. We must program that environment and we must train that environment; we must help that environment; we must manipulate that environment, if necessary.

The eighth point cannot be emphasised too strongly. If you have to choose between what you do right now in the counselling hour and a real life follow-up — both of materials and people, then choose the follow-up. What happens outside of counselling is far more important than what happens inside it, I know this and it is a lesson to be learned by all professionals. I believe that what you make available to represent you to the helpee in your absence is most important. You have in a real sense an on-going counselling or an on-going learning process. When you abandon him with lack of follow-up you increase the probability of his reverting back and becoming part of the current 80% failure rate.

The ninth point concerns publicity. If we are to create pockets of help in our often sad world, then we need to assess our effect and we need to publicise our effect. We have not completed the helping process until we have done both.

The tenth point is the re-cycling of all the other points so that we are increasingly working towards functioning at higher and higher levels; receiving more accurate input; giving more accurate feedback; making more accurate assessments; reconstituting the groups so that they function in more facilitative ways; sharpening our training approaches; using the environment more skilfully; developing more systematic follow-up programs and publicising the effects of all this.

Summary

I began by saying that concepts, insights and theories do not translate into human benefits. Skills do! Programs do! If you really care, you will put your emphasis in this area. There is no understanding without action. Our objective, is to try to achieve living, learning and working skills outcomes. To achieve these outcomes we require a process in which the helpee first explores where he is, then understands where he is in relation to where he wants to be, and then acts to get there. We as helpers require the human educational and career achievement skills that enable us to make the living, learning and working skills delivery.

I have emphasised the re-definition of counselling as training; I have emphasised the re-definition of the principal mode of functioning as skills. I do not mean to take the spontaneity and creativity out of the counselling process; I mean to put it in. There is no spontaneity and creativity without the basic responses in an individual's repertoire. I believe that if counselling is to have a future, that future will be tied to the development of systematic skills programs and training methodologies.

SYMPOSIUM

METHODS OF ENVIRONMENTAL ANALYSIS

Chairman: R Begarra

*Speaker: Professor T R Lee
Professor of Psychology, University of Surrey*

The environment is everything outside us, the boundaries of which are governed by that fascinating, yet most neglected structure known as the body image, which is itself constantly fluctuating and changing. Because of this important factor, the boundaries, and the way in which people view the environment, differ between different groups of people.

The naive observer is inclined to think that we need only open our eyes and ears to gain information about the world, but this is a misleading concept. Evidence shows that the external and physical vibrations are really there, but it is the way in which we interpret them that is important. People see the same thing with differing degrees of clarity and detail. Thus, it is easy to think that children have the same special world as adults, who have a vast store of knowledge about the external world, and assume that other people have it too. Children do not have it: their environment is restricted to home and school and family. Their world is in a very primitive level of construction.

The same variations exist between different people. Professional counsellors, the administrative and highly educated middle classes assume that other people are as mobile in the environment as they are themselves. Yet many, if removed from their own special environment are unable to adjust.

Interviewing and counselling is helping the client to express unpalatable or inaccessible material. Reflective counselling is repeating observations made by the client in a counselling and clinical situation. The counsellor brings out and enables the client to restructure his thoughts, and to consider them more carefully, but this is only effective if subtle responses are made as part of the repetition. Relationship counselling, which psychoanalysts would oppose, entails involvement in a person's life. Social structural counselling and behavioural counselling are more traditional methods, in which, of course, the environment matters. All these methods range from the Carl Rogers theory at one end of the scale to traditional directive counselling at the other.

To what extent is the counsellor prepared to define his objectives? That is, to see that the client has the resources to solve his own problems. It is necessary to structure his problems, for the counsellor, in layman's terms, to advise 'if I were you, I would'. This is not usually satisfactory and requires re-examination in both education and counselling. The first thing to realise is that the human organism and its complex personality is unique in its extreme dependence on all other organisms. Human beings do not grow if left alone: they are shaped by life. A counsellor has to be aware of the way in which people are fashioned by their

environment, by their constant exposure to other people and places. Counselling would not exist without this mutual interaction, since a human being acquires most of his characteristics through his experience in the environment. If one assumes that man acquires his personality by interaction, one can accept that it is possible to give him new — and to restructure his past — experiences.

It is important that man is active within the environment: he is not just battered into shape by remaining passive. One has to think of him as constantly changing, attempting to adjust within the environment.

Man stores his experiences, forming a pattern which may be harmonious and logical, or may be so conflicting as to lead him into utter confusion. Thus, the counsellor's job is to work, not on the behaviour, but on the person's stored representations. It is important that the counsellor should try to analyse the complex structure of the client's social groups, such as, home — the most important, church, school, neighbourhood, and so on. Man is what these groups have made him and they determine to a large extent the groups he will seek to join. The social group is the place in which man achieves the satisfaction of his needs, but in return he has to conform to certain norms, so the group exerts an incredible power on his life. He has to acquire sets of behaviour and attitudes which are acceptable to the group. It is difficult, but not impossible, for him to depart from the norms of his early days. Both flexibility and structure are essential to the well-balanced person, enabling him to feel at home within the group.

Between the working class and the middle class, there are a number of measurable differences: for example, type of work; type of education; or manner of speaking. There are further psychological differences the existence of which the group is unwilling to admit. The counsellor, however, must be aware of their extraordinary power in shaping people's lives.

Man's physical and social environment are inextricably mixed, as is indicated by a piece of research into the problems of the urban neighbourhood. In Cambridge, in the late 1960s, research workers posed the question, 'Do you have a neighbourhood?' The answers received showed that each person had a highly personal and quite definite idea of his neighbourhood, which was not based on such factors as changes in rateable values or types of housing, but on the people and places they had come to know.

The importance of this mixture of physical and social relationships has been much neglected. Certain social relationships are heavily dependent upon physical proximity, as in the classroom, with the teacher in front on a raised dais, or in the courtroom, with the judge elevated above the offender. People carry in their heads such notions and concepts as the notion of the courtroom, of the school or of the home, or such roles as, *being a father, being a mother, being a teacher, or being a judge, a victim or an offender*. The counsellor may make use of a variety of methods of measurement to gather information about the whole cognitive structure and the representation of roles which people carry about with them.

There are three problems which are of interest to psychologists and non-psychologists alike. These are the attitudes of the construction and of the ways of construing the

notions, tests and measurements. Another problem is the inherited medical tradition of not telling the patient things that are not good for him: one uses the information for the client's benefit, but does not feed the information back to him. The greatest value of environmental information is not for the counsellor to interpret it, but to feed it back so that the client can use the information himself. Many of the desires and forces which affect a person's behaviour lie below the level of consciousness, and the basic psychoanalytic approach is to draw this material out. Information about the physical and social environment may be crucial.

There is a tendency to think that the relevant standardised test is better than the *ad hoc* test, that is, one looks for a good test in the books: group psychologists do not use tests, but like to think they are there. The Roschach test is a good example of the test which feeds nothing back to the client, though many are convinced that it does provide insightful material. There are a number of techniques which may prove useful in the clinical situation. One such is the technique developed by Stevenson, the 'cue sorts'. The counsellor asks the client to sort a number of qualities or characteristics of the social environment or the self into such groups as, 'these qualities are like me', 'these are unlike me', or 'these factors have characterised my environment', 'these factors have not characterised it'. A simple technique which nevertheless produces a systematic view of what is important, which can then be fed back to the client.

Counselling is about 'how the person sees himself'. It is gaining access to deliberately or accidentally concealed cognitive structures. Logically it seems that one cannot behave except in response to cognitive structures; that is, that which is within the central nervous system and which governs the behaviour. The greatest difficulty is often the disparity between the measurement of the attitude and the behaviour, because of the counsellor's error in measuring the attitude. Thus, a client with a high score of religious belief may never go to church. The error occurs because most of the *probing* techniques used are extremely inadequate.

A most useful instrument will be Kelly's Rep Grid Test, which starts by establishing those elements of a person's environment which are important to him. If the counsellor is dealing with the client's physical environment, he may put in the town, the street, the house and the house next door as elements of the pattern. More commonly used elements are the persons of importance in the client's physical environment: mother, client, client's ideal self, teacher, priest, closest friend or worst enemy. All things which are thought critical to the context under investigation can be used as elements. The next stage is to devise constructs, and the really magical thing about the Rep Grid Test is that one does not impose on the test situation the constructs one thinks are likely to be important. One extracts from the client the way in which he construes the world, the way in which he classifies things, or the way in which he relates them. The most common method is that of allocation: the person is given three of the elements, mother, father and man next door, or lodger, and indicates how two of these are similar and the other different. The simple construct may be that father and lodger are both men and mother is a woman, so sex is a construct. This means that the person divides his world

into different sexes. To give another example; mother and father love me, but the lodger does not, or the other way round. This is extracting a construct, in other words, loving and not loving.

These constructs have not been imposed on the client; but have been extracted from him, so that one now has a set of constructs of the primary ways in which he sees both his physical and social environment. Statistically the primary objective is to check the constructs and then ask the client to consider each of the elements on each of the constructs. Having extracted loving and sex as constructs and having a whole set of people, then the client must be asked to make sets: to classify them by rank order or to give a rating. He should say what is the relationship between mother and any of the listed constructs and his ideal self. Various strategies can be used, by so-called 'eye-balling', or by using the apparent pattern as a talking point and feeding it back to the client as an elicited structure of his inner representation of the social or physical life.

So far the computer has been used in research projects rather than in therapy. However, the time may come when, with comparable and interchangeable package programs, the counsellor will be able to feed in the data of his rep grid and within seconds receive back a picture of the client's constructs in relation to the elements. One day it will be possible to do this at weekly intervals and to see how the client's structures have changed.

Feeding back information to the client is not a necessity. The counsellor must handle the information carefully: it may be rejected, or perhaps assimilated by degrees. Many clients will assimilate it more readily because they see what they have produced more easily than in psychoanalysis. The structuring of material provided to a therapist would be rejected by the client because it is a construct imposed on the material by the analyst. Cognitive structures which are highly laden with effects are not pure knowledge, but knowledge and feelings. One knows that one's mother is a certain kind of person and one knows one's feelings about her, and the two are closely interwoven. Similarly, the neighbourhood is place, people and feeling. It is not advocated that counsellors be replaced by rep grid tests fed into computers. The test is a tool which can be valuable in the so-called 'hustling of a situation'!

Another relevant measurement technique might be called a projective technique. The idea of a projective test is that if people are supplied with a standard stimulus which is constant to them all and are asked to interpret it, they are bound to produce individual responses which will reflect their cognitive structure. The most useful test in a counselling situation would be the type of family projection test, like the *blackie* test. The client is asked to discuss scenes showing a black scottie dog in various family situations; this is valuable in leading to the identification of areas of conflict and repressed material. The principle is the same, the counsellor is attempting to elicit something like constructs. The imaging approach is really that used in the neighbourhood research referred to earlier, in which one tries to get people to draw an image of the way in which they see the environment. In connection with a research project relating to the journey a child had to make to get to school, there had originally been some anxiety as to the physical fatigue

imposed on the children. The research showed, however, that the interpretation was much more subtle. The child felt separated from the mother by going to school in a bus, which it did not recognise as a means of access back to the mother. Thus, there was a physical separation from the mother, which led to a social separation, an experience extremely crucial in the emotional life of the child. Images could be used to explore people's relationships. One starts with what may be called sequential strip maps of the environment which can ultimately be connected so as to give a total framework of knowledge. There is a fascinating correlation between geographical and social abilities: we talk about people being close, or distant, information which can be extracted from the doodles.

The reason why we can deduct little from doodles is because we are a highly verbal society and we evaluate verbalisation highly. In our society, women are educated so that by the age of 11 or 12 they are verbally more agile than men. At later stages, when girls are less involved in the educational system, or in primitive countries, girls show more pictorial ability. Children start by acting and then by imaging actions pictorially, and finally symbolise their actions and their images of actions and achieve the ability to express experiences linguistically. Because of the importance in our society of linguistic ability we tend to neglect the earlier primitive ability to enact happenings pictorially.

Most of our relationships are probably stored pictorially rather than linguistically: one thinks of one's mother not linguistically, but pictorially with a warmth of emotion. The difficulty arises in attempting to gain access to this stored image by decoding it into words. Some material may come out more easily if the counsellor does not try to decode it, but takes it out in verbal tones and actions and doodles. A simple projective technique is sentence completion. The client is given 27 incomplete sentences, such as 'I was going down the stairs', 'I was just going out of the door'. One can then detect either general themes or specific points from the way in which the sentence is completed. Another simple technique is an adjective check list. The client is given 220 adjectives and told to underline the ones applying to him. If the counsellor thinks the client is really concealing material, then he must use a more projective, disguising method. If he finds a disparity between what the client produces in the test and the way in which he behaves, he can ask 'Why do you say in the adjective check list that you are kind, loving, honest and benign, when yesterday you hit an old lady over the head, and today you put poison in your mother's tea?' The exploration of the disparity of two instruments or two measures of access can prove extremely valuable.

There are other techniques which must not be neglected: measuring the environment; making use of demographic measurement; conducting case studies in order to understand the pattern of a person's environment. One can study a specific area and discover the major dominate/submissive patterns of relationship and how they relate to the physical environment and work situation. Another technique which provides superficial information over a large area is the social survey. This technique for detecting the pattern of social relationships within a group can prove extremely useful in educational counselling. In its simplest form, by posing such questions as 'Who would you most

like to sit next to in class?' or 'Who would you like to go to tea with?', a number of choices are generated which can be arranged to show the patterns of rejection. Teachers who have done sociometric tests have been surprised by the results. For example, finding that a child they supposed popular in fact appears to be an isolate. This approach can usefully be applied in such organisations as hospitals, mental hospitals in particular.

• Lastly, the Vineland is a test of social maturity and is composed of a series of questions about their children: whether they can eat by themselves, do up their own buttons, and so on. Its application gives a measure of their social maturity by contrast with the norms of the group. In the marital relations and family relations tests, a standard number of relevant questions are asked. Michael Humphreys, in a thesis on adoption counselling, has produced much useful information about adoption families, and those who decided not to adopt, by applying a marital relations test. He found that people who had not been able to have children were happier rather than unhappier than other people. For family relations there is the Benes test, which is a systematic exploration by a set of standard questions of the relationship existing between different members of the family.

SYMPOSIUM

BEHAVIOURAL COUNSELLING

Chairman: Dr C L Tomas

*Speaker: Professor John D Krumboltz
Professor of Educational psychology,
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It has been said that the difficulties of human beings can be classified into three categories: troubles, puzzles and problems. Troubles are the sorrows, confusions and anxieties that plague people. When troubles get severe enough some people come to a counsellor. Puzzles are difficulties so constructed as to have a unique and elegant solution. For example, in this puzzle, what is the rationale for the sequence, 1, 4, 7, 10? The pattern is that each additional number is three larger than the preceding number, and the next in sequence will be 13. So knowing the pattern enables one to predict what is going to happen in the future. In another sequence, 1, 2, 4, 8, 16, the pattern is that each succeeding number is twice the preceding number, so the sequence continues, 32, 64 and so on.

Thomas Middleton wrote about another sequence puzzle: why are these numbers in the following sequence, 8, 5, 4, 9, 1, 7, 6, 10, 3, 2? By applying the proper pattern, or as Middleton calls it 'a mental template', you arrive at a unique and elegant solution, but if you cannot find the pattern, you struggle in vain.

The third category of difficulties are called 'problems'. A problem exists when a pattern is applied to a trouble. Perhaps you are troubled because you cannot solve this puzzle. You are perhaps trying to apply various patterns to the sequence of numbers, and each pattern produces a problem. You might hypothesise that by adding successive pairs of numbers some meaningful sequence will emerge. But we find that does not make a very sensible pattern or sequence and so we reject this pattern. Nevertheless, whenever we have a problem, we attempt to find a working hypothesis or pattern. Each time we try out a new pattern, we have a new problem in which we see whether the data fit our hypothesis.

Counselling is a process of helping people with their troubles. A troubled person comes to a counsellor because he is unable to reach a solution alone. The counsellor is considered to be an expert in helping people with their troubles because he is skilled in applying an appropriate pattern to produce a solution which may reduce the stress experienced by the client.

Counsellors have long used a variety of analogies which may have misled them in their work. Historically, professional counsellors have searched for an appropriate pattern or theory to apply to client troubles in order to convert them into solvable problems. These patterns seem to have been borrowed from other occupations, and occupational analogies, once devised, have been elaborated, developed and practised without sufficient examination as to whether they were appropriate or not. Professor Halmos used an analogy when he referred to behavioural counsellors as 'card players who slipped extra aces into the deck.' He

implies that there is an analogy between counselling and playing cards, but this is a deceptive analogy. Counselling is not card-playing; counselling is helping people learn how to solve their problems, as Gilbert Wrenn has pointed out. We ought to focus on how best to help our clients and not whether we can have some internally consistent and restricted set of concepts which prevent us finding the most effective ways of helping.

Of the occupational analogies used over the years, the first was the 'inspector' analogy. The inspector sorts and classifies objects into their various categories; he must correctly identify and label each item and place it appropriately. The inspector analogy is used in selecting people for college admission, or for specific careers or courses of study. The counsellor working as an inspector sees his job as helping people achieve their proper niche in life. Such a counsellor would be distressed by making classification errors and would strive to ensure that the instruments used to place people in a particular college, occupation or course, minimise placement errors. The difficulty with the inspector analogy is that individual clients have limited decision-making power over their own lives. Furthermore, the effect of this entire process is to make each niche or category more homogeneous and less subject to diverse influences.

Another recent analogy is the 'physician' analogy. The physician uses appropriate medical methods including the case history and clinical tests to arrive at a medical diagnosis. Once the proper diagnosis is made the treatment is known and can be applied accordingly. Of course the most important thing is to arrive at the proper diagnosis. If the wrong diagnosis is made, then the wrong treatment will be applied and the patient cannot possibly benefit. So the counsellor using the physician analogy felt constrained to come up with the proper diagnosis: paranoid schizophrenic? manic depressive? psychopathic? Some of these same psychometric skills used by the inspector counsellor were also used by the physician counsellor. In the United States, instruments such as the Minnesota Multiphasic Personality Inventory proliferated; the Rorschach and the TAT, spawned thousands of studies. Agreement in achieving the same diagnosis became the criterion of success. Many a staff meeting has been devoted to arguments about what was the proper diagnosis for a given client. The difficulty with the physician analogy has been that diagnosis is irrelevant to treatment because, no matter what the diagnosis is, the treatment of preference was almost invariably 'intensive psychotherapy'.

The third occupational analogy is the 'hydraulic engineer' analogy. When a fluid is under increasing pressure a leak is likely to spring up in some part of the system. Now if the hydraulic engineer merely plugs up one leak, another leak is bound to appear, so if the system is to survive, either the hydraulic engineer must provide a safety valve, or some means must be provided to remove the entire system from the circumstances which increase the pressure. So the counsellor working as a hydraulic engineer does not want to work just with symptoms. It would do no good simply to cure the client of one symptom since the pressure is still building up and another symptom would take its place. Therefore, there are two basic strategies used by hydraulic engineer counsellors. One is to provide a safety valve and let the client discover a safe way to let off pressure, so we have catharsis and primal scream therapy.

The alternative is for the client to remove himself from the circumstances that produce the pressure.

So the hydraulic engineer counsellor would encourage his clients to leave their jobs or divorce their wives, and remove themselves from the circumstances which generated the pressure. The difficulty with this analogy was that no evidence ever developed for the symptoms substitution hypothesis. Furthermore, removing people from their jobs or marriages seemed far too drastic and costly and produced many other undesirable consequences.

Now we come to a fourth occupational analogy, that of the farmer. The farmer's job is to provide the right environmental conditions so that his crops will grow to their maximum potential. The counsellor as farmer has been concerned with providing certain growth inducing conditions: genuineness, empathy, unconditional positive regard. The theory was that if these conditions were applied appropriately, the individual client would grow to achieve an inherent natural goodness. The difficulty was that people did not behave like plants, and although these growth inducing conditions could be desirable, they were insufficient to help many people find solutions to their problems.

So now we come to behavioural counselling. Reasoning from poor occupational analogies has led the counselling profession to engage in many practices of only limited helpfulness. The reasoning from these various analogies has been so persuasive, however, that a mental set very difficult to break developed. It was like trying to solve the puzzle; what is the rationale for the sequence of numbers, 8, 5, 4, 9, 1, 7, 6, 10, 3, 2? The rationale is so simple as to be infuriating: they are arranged in alphabetical order. Middleton described this as an example of how our minds can block out the obvious because we have a built-in way of seeing. Because numbers have an inherent order it is difficult to see them as words with alphabetical properties. Similarly, counsellors have difficulty in shifting away from one occupational analogy and seeing the same set of troubles from another framework. The behavioural point of view is an alternative framework; once you see how well the framework fits you may become convinced that it approaches an elegant solution. The risk however is that we may then close our eyes to still more elegant solutions that may appear in future years. Clients' troubles are so complex that it is difficult to see any system of help as really an elegant solution. However behavioural counselling has so many advantages, yet is so simple, that, as with the numbers in alphabetical order, many wonder why it took us so long to see the obvious.

Behavioural counselling is a process of helping people learn how to solve certain inter-personal, emotional and decision problems. The key-word in the definition is 'learn'. Counsellors help their clients to learn; counsellors are basically in the education business. There is a temptation to regard this as a 'teacher' analogy, since teachers are members of the education business, but so are psychiatrists, school administrators, psychologists, mental health workers and social workers. The only evidence that these professional workers are successful is if their clients adopt new attitudes following the administration of the professional service. The professional is gratified to discover that the client has done something to indicate that a real change has taken place.

The word 'behavioural' in behavioural counselling simply serves to remind us that the criterion for success in any educational endeavour is a change in behaviour on the part of the client. When this idea is firmly entrenched we need not continually remind ourselves with the redundancy behavioural counselling; all counselling is behavioural.

Another key term in the definition is 'How to solve?' Counsellors are concerned that their clients become independent since continued dependence on a counsellor's services is not desirable. By helping people learn how to solve their problems independently, counsellors enhance client freedom. Clients can then assume control of their own lives and become self-sufficient.

A third key part of the definition is 'certain problems'; counsellors cannot help people learn how to solve every problem; some problems are beyond their interest or competence. Counsellors are not concerned with helping people learn how to change a flat tyre, or to bake a cake, but rather with helping people to learn how to choose a college course to overcome a fear of heights, or to communicate more harmoniously with a spouse. Counsellors specialise, then, in helping people with their inter-personal problems, emotional problems and with the development of learning skills and decision-making skills. They are concerned with habit changes which increase people's satisfaction with themselves. Counsellors work to help people learn how to overcome disfunctions, alcoholism, drug addiction, compulsive gambling and fears and anxieties. They help people learn how to make decisions about educational plans, career choices, as well as personal decisions on marriage and ways of spending leisure time. Counsellors may specialise in certain problems; each of these problem areas requires special knowledge and skill, though counsellors need not feel that they must be equally proficient in all problem areas. Now the definition does not state when the learning is to take place. Typically counsellors have waited until clients have presented themselves for help, usually after troubles have reached an advanced stage. But why wait? Would it not be possible to intervene at a far earlier point and help people learn skills in coping with future difficulties without having to undergo the emotional trauma of failure?

Preventive approaches can include anything from helping males overcome the fear of dating females, to an elaborate procedure of using students to orient potential clients to available counselling services. There are studies in the literature to describe these various kinds of preventive programs. Studies like this show that counsellors can actually get better results by using para-professionals, or other people in the environment closer in age and status to the client, to encourage and reward more desirable behaviour. For certain activities, it is not only more expensive but less effective to use professionally trained personnel, except to supervise and evaluate to operation.

Now, to turn to the origin and treatment of problems from a behavioural point of view. If counselling can be said to have a single goal it is to help each individual take charge of his own life. In order to assume control of one's own life one needs two major types of skill: 1) the ability to make decisions wisely, and 2) skills in altering one's own behaviour to produce desirable consequences. A counsellor's job then becomes one of arranging appropriate learning experiences so that people develop these skills.

Why is it that everyone does not develop these decision making and self-control skills? The reason is that the environment for certain individuals precludes their learning certain skills necessary for a happy productive life. Now it may seem a paradox to blame the environment for adequate skill development and at the same time maintain that each individual needs to learn to assume control of his own life. This paradox is more apparent than real. Certainly the environment shapes an individual's behaviour, but an individual's behaviour also affects the environment. Each person is subject to his environment, but each person can also influence that environment to produce more desirable consequences. So counsellors can teach individuals how to alter the environment to produce these desirable consequences, which in turn encourage the individual to continue these new activities.

Let us examine the type of environmental circumstances which create the problems that are brought to counsellors and then consider some actions that counsellors can take to help people prevent or remediate these problems. I am going to give you six types of circumstances that create problems and then describe what kind of help counsellors can render.

The first set of circumstances that cause difficulties for people is the fact that they receive insufficient reinforcement. Some people simply receive too little of the 'goodies' of life. They do not have friends with whom to share their feelings and experiences. They may work hard but they see no results from their work and get no recognition for it. As a consequence of such environmental conditions, people complain of depression, apathy, alienation, powerlessness and helplessness. Sometimes they are so depressed that they complain that their life has no purpose and they even hint at suicide.

Now counsellors may get trapped into long philosophical discussions on the purpose of life. Some people are unhappy because they aspire to the unattainable. Hoping to discover the purpose of life is an unattainable goal. However, an individual may develop or adapt a purpose for his own life and make it satisfactory. How then would a counsellor go about helping a depressed person generate some possible purpose or activities which would produce some of these 'goodies'? The counsellor in effect may say something like this: 'Of course you are feeling depressed and unhappy. There are not many good things happening to you. Let's talk about some of the things you want for yourself. You want friends? Let's talk about some things you can start doing right away that might help you develop some new friends. Take a bouquet of flowers to your next door neighbour! Volunteer to work part-time for the Red Cross! Join a square-dancing class. You say that you don't get recognition for your work. Ask your boss how he likes your work. Talk to other employees about what they enjoy in their job. See if you can devise a way to do part of your job more efficiently than you do it now. Investigate some alternative job opportunities. You say that every day is the same. That there are no new thrills or excitement! Rent a motorcycle! Learn to play tennis! Join a bridge club!'

Obviously I am not advocating that the counsellor give a speech just like this, but ideas like this can be developed with the active cooperation of clients. Now the typical depressed client is likely to react to new ideas with feelings

of helplessness and will raise objections as to why these activities cannot be performed. The counsellor's job then is to identify some immediate first steps towards a feasible activity with a high probability of success. Certainly the client thinks it is hopeless. That is why the client is depressed and has come to the counsellor, so the counsellor does not try to talk the client into feeling it is not hopeless, but leads the client to positive action. The successful consequences of that action then encourage the client to continue. Some people who have developed treatments for depression emphasise that clients should not only be taught to engage in some new activities but also to anticipate the pleasures of these new activities.

How can these feelings of depression and alienation be prevented? Arranging school environments that encourage active participation in learning, and that reducing the amount of sheer passive absorption of other people's conclusions would certainly help. Passive learning convinces people that there is no action they can take to affect their own happiness. They learn that their own actions can have an impact on the environment only when in fact they do.

A second set of circumstances is reinforcement for maladaptive responses. Some people grow up in environments that reward behaviours which ultimately prove to be disastrous. Oliver Twist fell into the hands of Fagin who was actively schooling young boys in the art of thievery, but the learning of inappropriate responses is seldom that deliberate. More often it is a consequence of unplanned contingencies or the result of well meaning but damaging responses by adults in a child's environment. Suppose we want a child to learn to speak the truth. We must then be sure that speaking the truth gets rewarded and telling lies does not. Unfortunately the experience of many people is just the opposite. The child who admits a transgression gets punished immediately, whereas the child who denies the transgression avoids punishment. A society that operates on punishment as a means of social control is bound to produce a high percentage of liars when admissions of responsibility produce punishment.

Counsellors are seldom faced with people who come voluntarily with a problem of lying or stealing. However, counsellors are frequently faced with people who are unhappy about their social relationships for reasons that they cannot identify and which often consist of offensive behaviours of which the client is unaware. Some people, for example, use sarcasm too much; monopolise conversations; minimise other people's contributions; brag excessively, or feign emotions that they do not feel. In the past, behaviours like this have been reinforced, but now they are not appropriate, though the client does not know it. Remediation of such problems is often best accomplished through group counselling. In the group interaction, members can identify the strengths and weaknesses in each other's social interaction. Under the direction of a sensitive group leader new responses can be practised and encouraged while the group members provide support. Of course, groups can be very harmful if the entire emphasis is upon the identification of weaknesses. With a constructive purpose in mind, however, group counsellors can enlist the aid of the group members in identifying maladaptive social behaviour, teaching alternative behaviours, and encouraging members to evaluate the result of these behaviours in the outside world.

The third set of circumstances is reliance upon a single self-defeating reinforcer. Some people have become so dependent on a single type of reinforcing activity that their health or welfare is seriously in danger. Over-eaters, smokers, gamblers, alcoholics or drug addicts illustrate this problem and are among the most difficult to help. A variety of techniques have been tried with varying degrees of success. One method is to give people more frequent knowledge of the consequences of changing the habit. For example, in the case of over-eating, requiring the client to weigh himself every day and to plot his weight on a graph, along with the line that represents the desired weight loss. It is very important that this chart be posted in a public place. Since by so doing the counsellor ensures that the client's friends and relatives can see how much progress he is making and can therefore give him some daily feedback.

Another technique is to arrange the environment so that access to the addictive material is restricted. For example, one smoker was required to carry his cigarettes taped to his thigh so that every time he needed a smoke he had to take down his pants. Over-eaters are instructed to put all food in a locked cupboard and place the key in some remote spot: there was the recent case of the overweight woman who requested that her jaws be wired shut so that she could only absorb liquids. One of the most successful methods for problems of this type has been group support from other people who suffer the same problem. Alcoholics Anonymous has long been known for its success, and similar organisations have been devised for gambling addicts, drug addicts, over-eaters and compulsive smokers. The support and encouragement of a group of people who know the same temptations can provide a far more effective therapy than any counsellor.

Preventive attempts usually focus on ways of getting people to find other satisfactions in life than the one to which they are addicted. For many of these people the addictive stimulus provides an escape from the problems of life. Like people who are depressed, they need to discover for themselves that joys can be obtained from many other types of social activities which do not have the same self-defeating consequences.

A fourth category of circumstances is excessive punishment. The use of punishment as a means of social control has often had disastrous consequences. People come to counsellors with problems that derive either from deliberate or accidental punishing situations. People with dysfunctional sexual inhibitions and people who are afraid of high places, or dentists, illustrate the anxieties generated by various punishing situations.

The treatment for such people depends, of course, on the specific anxiety they experience. Systematic desensitisation is a treatment that has been remarkably effective. However, more recent evidence tends to indicate that the best treatment involves people experiencing the feared situation itself. The counsellor provides models which demonstrate how to handle the fear situation and induces the client to remain in the fear situation until his fear and anxiety begin to diminish. In essence, the client learns that the thing he fears is not nearly as bad as he had anticipated. Masters and Johnson have had considerable success in helping people overcome sexual inhibitions by teaching them to relax and enjoy the touch of their sexual partner.

Fears and anxieties could be prevented if parents and teachers did not rely so extensively on punishment as a means of social control. Positive reinforcement of desired responses is, in the long run, more effective and produces fewer negative side-effects than does punishment. Punishment is used because sometimes it produces an immediate change in behaviour that reinforces the punisher. Parents and teachers need examples of ways in which they can achieve positive results without the use of punishment.

A fifth category consists of insufficient cues to predict consequences. You go through the intersection when the traffic lights are green. You do not go through when they are red. That is what is meant by a cue. Problems arise when people have not learned to discriminate the cues that signal when or where the given behaviour is appropriate. The fact that a person has not learned to make this discrimination is not necessarily the individual's fault, but is due to the fact that his environment provided either insufficient or contradictory cues that prevented the learning from taking place. To take a concrete example: a child appears wearing her new blue dress, Mother says 'You're not going to wear that dress for school.' Next day the child comes to breakfast in pyjamas and asks her Mother, 'May I wear my yellow dress today?' Mother replies, 'Why do I have to make all your decisions for you?'

Each event was quite justified in the mother's own mind. She did not want her daughter to wear a new dress without her permission and she also wanted her daughter to learn to make her own decisions, but the effect on the daughter was one of confusion. Unable to articulate the nature of these contradictory cues, the daughter felt vaguely inadequate and unable to do anything right. A more sensitive mother might have given clearer cues, 'You may choose what to wear, except for your blue dress which requires ironing.'

A counsellor sees many people who find it difficult to identify the right thing to do. These people are confused and uncertain. They procrastinate endlessly over the smallest decisions. The counsellor faced with this problem needs to try two possible courses of action. The most important strategy is to teach the client that the consequences of making a wrong decision are rarely as serious as he fears. Albert Ellis has long advocated a method for teaching clients to think rationally by identifying the irrational thought that terrifies them. He encourages clients to say to themselves, 'Yes, it might be mildly disagreeable if my girl friend doesn't like the colour of my shirt, but it would not be a disaster'. By consciously verbalising the consequences of making a wrong decision, the client can sometimes be led to attach less importance to perfection.

A second strategy is to analyse the situation in which the client's indecisiveness occurs. This approach involves detailed considerations of the results he wants and the identifiable inter-personal or situational cues that will enable him to decide on the best course of action. A rich source for preventive research could be found in the contradictory cues that are given to people in our society. When should one lie and when should one tell the truth? When should one be persistent in the face of refusal and when should one accept it as final? Does the woman's

smile mean that she likes the man, or does it mean that she considers him ridiculous? Does the man's aggressiveness toward a woman mean that he is seriously interested in her as a human being, or that he merely wishes to use her as a sex object? These are just a few of the discrimination problems that face people in their day-to-day decisions. The cues that are offered are ambiguous and it becomes quite difficult for people to distinguish the best course of action.

It is doubtful that we will ever be able to remove all ambiguity in the cues that guide behaviour, but perhaps some explicit acknowledgment that cues can be contradictory and confusing would help. People tend to internalise their own confusion by assuming that the fault is entirely their own. Group counselling could be useful if it were focused on the difficulties of distinguishing cues for appropriate action, and if group members could share their feelings of confusion with each other and discover that they were not alone with the problem.

A sixth set of circumstances are the omitted steps in skill development. We have all heard of children who skipped a year at school and missed out on some crucial arithmetic skill that hampered their mathematical development for years. There are other skills in which omitted steps hamper development and cause unhappiness. Skills in inter-personal relationships, in decision-making, in job seeking, in employer-employee relationships are all learned step-by-step, and when a crucial step is not learned the entire process becomes inordinately difficult.

One of the most crucial skills in which counsellors deal is decision-making. People come to counsellors for help in making decisions which they recognise are crucial to their future happiness, but many feel inadequate at not being able to make these decisions independently. In such cases it is frequently helpful for the counsellor to lead the client through a step-by-step decision-making process, carefully identifying each step until the client can learn how to make future decisions independently. An eight-step decision-making model may be useful for many purposes.

The first step, often the hardest, is to formulate the problem by specifying client goals and values. Considerable time may be devoted to exploring alternative goals and values — a decision-making process in its own right. A formulated problem might sound something like this; 'I would like to decide to which colleges I should apply in order to meet my requirements of desired course, cost and location, but which differ in their probability of admitting me.' That would be a formulated problem.

Once it is clear what it is we are trying to decide, the second step is to devote some time and effort to making the decision. The work involved in making a wise decision is going to take some time. Since the client must agree to work on the problem, it is sometimes useful for the client and the counsellor to sign a contract specifying the amount of time that each will devote to working on the decision.

The third step is to generate alternative problem solutions. It is useful to ask the client to write down the possible alternatives. Should the counsellor add alternatives of his own? If he does, he must not become an advocate of his own ideas. Many reference books are available to suggest alternatives on colleges, occupations, list of possible

college majors. Most of these published listings, however, are so extensive that the problem is how to narrow the choice.

The fourth step then is to collect this information. The problem is not the availability of information, it is the magnitude of sifting through that information and in motivating the client to use it constructively. Somehow this information needs to be personalised. An outcome of research into ways of encouraging vocational exploration has been the Job Experience Kits, which give young people a simulated experience of solving problems encountered in various jobs. There are other ways of personalising the information: by visiting a college or factory; by talking to people with relevant experience, or by arranging part-time work experience. Such active exploration is a crucial step in decision-making, but requires a commitment. Few people have learned to take the time and effort to explore important alternatives thoroughly.

The fifth step is to examine the consequences of the alternatives. The information collected should enable the client to estimate his probability of success. Some of the information available about colleges enables counsellors to estimate the probability of admission on the basis of test scores and grade point averages. Sometimes information like this is available about occupations, although the range of ability within each occupation is often so great that aptitude tests have relatively small differential predictive power. Interest inventories seem to be far more successful in helping people identify occupations in which they would want to work. Some people forget that the most important decision they can make is how they spend each hour of every day. A useful way of learning the importance of hour-to-hour decisions is the Life Career Game. By deciding how much time is spent each day on various activities, students learn that the decision on how to spend an hour affects the way lifetime is spent.

The sixth step is to re-evaluate goals, alternatives and consequences. As a result of going through the previous steps clients sometimes revise their values and their goals. New ideas occur; values change. At this point in the decision-making process, a deliberate step must be taken asking the client to reconsider whether the original goals and values still hold.

The seventh step is to eliminate successively the least desirable possibilities until a tentative choice is made. By deliberate elimination, one can then concentrate investigative energy on the more feasible possibilities remaining. When further elimination is impossible, then more information is needed about what remains. Eventually a choice can be made, but that choice must be seen as tentative. New opportunities may open up tomorrow. Some of the information gathered may become obsolete. Clients need to realise that their decisions are not final. Thus if unexpected events necessitate a change in their plans they are not disconcerted but simply take this as a signal that the entire decision-making process must begin again.

The eighth and final step is to generalise this decision-making process to new problems. The effort in making an important decision wisely is so great that no counsellor can be expected to lead every client through each step every time. Decision-making is a skill. It should be learned by people before they become clients. Once a counsellor

has helped a client through a process like this once, he should make sure that the client can verbalise the steps and can use them in solving problems in future.

Perhaps the long term solution to decision-making skills is in prevention. Decision-making should be taught as a skill in schools. Materials for developing decision-making skills are becoming available now, but systematic attempts to teach it in schools have scarcely begun.

In conclusion, four points emerge. First, counsellors are part of the education profession, concerned with helping people learn how to solve certain problems. Secondly, counsellors are as responsible for developing preventive programs to reduce the incidence of these problems as they are to remediate the problems with clients who are already suffering. Three, problems arise from environmental circumstances and the best way to attack these problems is to change the environment, and fourth, the critical skills needed to put clients in charge of their own lives are the skill in making decisions wisely and the skill of being able to alter one's own environment to produce desirable consequences. Our task is to help counsellors discover and implement the best possible ways of helping clients learn to solve their own problems.

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COST-EFFECTIVENESS ANALYSIS OF COUNSELLING

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Introduction

Counselling as a *function* is not a recent innovation. Man has always counselled his fellow man. Counselling as a professional activity, however, has a relatively recent history. There have been a great many developments in the field, particularly in the past decade or so. The field has changed its dimensions in both breadth and depth as a result of such factors as more careful delineation of philosophies about counselling processes and human behaviour; vastly expanded research efforts; the empirical evidence that comes from widespread application, and a shift in counselling practices. The changes which have taken place are not only the result of changes within the profession itself, however. Counsellors must have a greater diversity of backgrounds and professional preparation to respond effectively to people in a much greater variety of socio-cultural settings.

Counselling has gained credibility to the extent that people believe in it. According to many professionals, they have also come to expect too much of it, particularly when there is a clamour for a more substantive accounting of what counselling is supposed to accomplish.

Definitive assessment and management of counselling services has been one of the more difficult areas of administration in the schools. Included among the contributory factors are:

- (1) Our efforts were often directed toward the most difficult clients — those over whom we had few behaviour controls.
- (2) Many objectives we adopted, or that were assigned to us, were either petty, not relevant to counselling *per se*, or impossible to attain.
- (3) Counselling programs were too often designed to be *all* things to *all* times. In short, there is a confusion of roles, goals and functions.

Many in the profession resist the pressure for accountability. They would argue in favour of the counsellor as a *philosopher-king*, whose role is an all-important one, but which cannot be evaluated in the precise terms demanded of an accountability or cost-effectiveness model. Since accountability is being mandated for all aspects of education by legislative bodies, boards and the public in general, counselling can scarcely be an exception. As a matter of fact, counsellors should welcome the opportunity to make their services more explainable on a cost-effectiveness basis. There are a number of benefits to be gained:

- 1 Public interest is more in good management than in evaluation. Accountability/cost-effectiveness improves management by:

- a) clarifying program goals and objectives;
- b) assigning priorities for the distribution of resources;
- c) defining professional staff roles and non-professional supporting roles;
- d) designing and evaluating more effective delivery systems for counselling and guidance services;
- e) making better use of community resources;
- f) improving public relations and communications both within and outside the school system.

- 2 Accountability focuses upon the counsellor's role and function. It can be effectively employed to:

- a) define and communicate roles and functions of staff;
- b) establish levels of proficiency and skills needed and assign responsibilities;
- c) delineate role priorities;
- d) determine need for consultative services;
- e) provide better supervision.

- 3 Further, an accountability system makes it possible for counsellors to:

- a) assess and employ various counselling approaches on the basis of a more objective analysis of actual performance;
- b) obtain feedback on counselling performance and on unmet needs;
- c) recommend more realistic staffing and budgeting requests;
- d) make the counselling program more explicit and visible.

Cost-effectiveness analysis and accountability systems

Efforts to improve efficiency through systematic evaluation and improved management practices have taken many forms. Some of the more widely known approaches are: *Systems Analysis*, *Management by Objectives*, *Planning-Programming-Budgeting Systems*, and *Program Evaluation and Review Technique*. All fall within the broad framework of improved management practices generally referred to as the *Accountability* movement. An accountability system, simply stated, is a means by which information about performance, or accomplishment, and relative costs are brought together to provide for more effective decision-making.

While accountability in its broader sense involves both cost-benefit analysis and cost-effectiveness analysis, our concern is with the latter. Zymelman (ref 19, p 197) suggests that: 'Cost-effectiveness analysis has a broader scope than cost-benefit analysis, which compares *only* monetary values. Cost effectiveness analysis relates non-monetary benefits to monetary costs. It does this by measuring how effectively a specific program meets its objectives. Cost-effectiveness analysis measures two aspects of a program: economy and efficiency.' Regarding *program economy* as measured by cost-effectiveness he states, 'Quantitative goals are set, then costs of different alternatives are compared. The less costly alternative is the better one.' With regard to *program efficiency* as measured by cost-effectiveness, he says, 'With a fixed budget, different alternatives are compared. Levels of

effectiveness are determined, though these are not stated in terms of money. The alternative with the greater effectiveness yields more output and is better'.

Basic elements of a cost-effectiveness analysis/accountability system

It is not our purpose in this paper to dwell on the specifics of cost-effectiveness analysis, but rather to outline the steps or phases which are followed in carrying it out.

Van Gigh and Hill (ref 18, pp 27-46) suggests that the cost-effectiveness framework consists of three stages:

- (a) the policy phase,
- (b) the planning phase, and
- (c) the action, implementation and evaluation phase.

The *policy phase* involves the generation of (a) *general statement of policy* at the board of education and school district levels; (b) translation of the statement of policy into more specific goals; and (c) setting or establishing priorities.

The *planning phase* comprises (a) the translation of goals into specific objectives and corresponding measures of effectiveness; (b) the description of alternative programs which can produce the objectives sought, and (c) the identification of program relationships.

Finally, the third phase, *action, implementation and evaluation* involves: (a) estimating each program requirement in terms of resources and costs; (b) obtaining measures of the outputs or results which can be expected from each program; (c) evaluating each program's worth on the basis of cost-effectiveness comparison; (d) allowing for compromise and trade-offs on the basis of stated priorities or implicit constraints; and (e) returning to the beginning of the process for re-evaluation and modification.

Dr James Costar has developed a paradigm of an accountability system for counselling and guidance programs (fig 1) which incorporates six distinct phases (or steps) which represent the stages suggested by most of the writers on accountability topics, including those just cited from Van Gigh and Hill. The first phase is usually referred to as the *needs assessment* phase and is carried out, whether in program management or, as in the case of counsellors, management of the counselling interview, through some means of determining the types of problems which clients wish to overcome.

The second phase consists of the development of *specific goals* based upon the needs, values, desires and aspirations of the client or clients determined in phase one. Goals are general statements of direction, purpose, or intent which should be agreed to by all who are concerned with defining and achieving them. Thus counsellors, administrators, parents, teachers and students may be involved, just as they would be in determining needs.

In the third phase, the goals are translated into *specific objectives* which are stated in terms of behaviour which can be observed and measured. Objectives which describe the expected behaviour of the *counsellor* are called *process objectives*. Both types should be specific enough that the behaviours which will be elicited can be observed or articulated clearly. Also, they should be sufficiently flexible to accommodate individual variations with either

individual clients who may be part of a larger group, or within programs themselves where differing conditions may require modifications or adjustment.

Once the objectives have been clearly stated the fourth phase involves designing a *delivery system* which will make it possible to implement the program of services or activities which are indicated, or to bring about the changes in the client which he or she desires. Both the behaviour of the counsellor and the client are included, of course, and the system may involve many steps or procedures, or only a few.

The fifth phase is the *evaluation* phase. Means are devised for measuring and analysing both the client's behaviour and that of the staff members who are to be involved. Both the product outcomes and the processes or procedures which were designed to produce them must be analysed in terms of the goals, objectives and alternatives which were or might have been pursued.

In the sixth and final phase the results are communicated both to the client and to those who were involved in the delivery of the services. The intent of this phase is to provide the basis for making improvements in the programs, as well as to inform those who use and those who support the services. This, then, means that those who were originally involved in developing goals and objectives of the program should expect to receive feedback which can be used for the recycling process of considering new or alternative goals, objectives and delivery systems for modifying, expanding or improving the program of services. Since the counselling and guidance program is part of the total educational system in the school, this communication phase is an important one in keeping the program in step with changes and developments in the total system. In the case of individual clients, this phase can be most helpful in providing a perspective on what has taken place in the counselling process, and in making the decisions which the client must make for himself. This somewhat more systematic process involving counsellor and client need not violate the basic tenet that the client must remain free to decide what is the most appropriate behaviour or alternative for him.

Time and cost allocation for accountability models

It is obvious that the foregoing discussion of phases which make up Dr Costar's accountability paradigm is cursory. The steps, processes and decisions which go into implementation are time-consuming and involved. Although it is not possible to include all the details which might be desirable for explaining what is involved at each phase, Tables 1 and 2 may be helpful.

The diagram in Table 1 provides a *time sequence* for completing a full cycle from needs through evaluation (and communication) at Groveland High School, located in a relatively small community in Michigan. The single high school in the community has only two full-time counsellors and no other counselling and guidance personnel. Note that since this is the first attempt by the counselling staff to develop a system, they were willing to commit themselves to a specific time deadline only through the development of *objectives*. I can report that they are currently engaged in the development of the *delivery system* phase, while continuing to carry out their

An accountability system for counselling and guidance programs

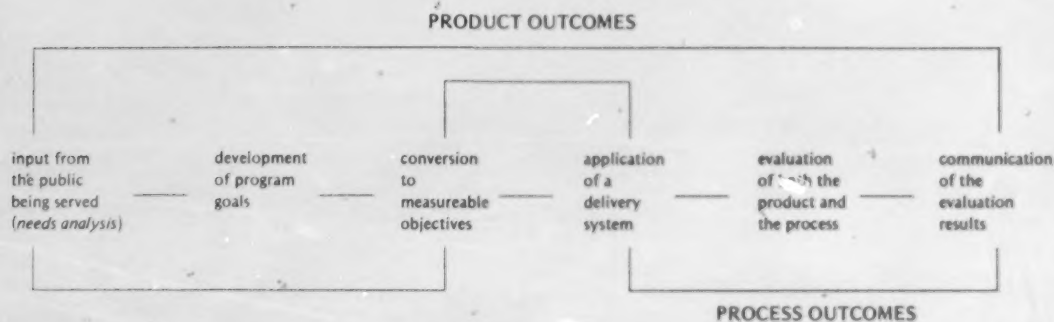


Figure 1

Dr James W Costar
College of Education
Michigan State University
September 1971

Table 1
Accountability model and time sequence

needs analysis (survey)	goals	goals priorities	objectives (measurable)	delivery system	cost effectiveness	evaluation
Sept 1972 Fall	Dec 1972 Winter	Mar 1973 Final determination of priorities by Board of Education	June 1973 Summer	1973-1974 School year If second year- 1974-1975	Summer 1974 and/or 1975	Fall 1974 and/or 1975 by Board of Education

Guidance Department Groveland High School
J Smyth and M Hager, Counsellors

M Hager
13 November 1972

Table 2
Counsellor Functions Analysis
Time and cost allocation estimated from combined procedures

<i>Classification of Counsellor Function</i>	<i>Daily Hours</i>	<i>Cost Per Counsellor Per Day</i>	<i>Cost Per Year</i>	<i>Yearly Cost- All Counsellors</i>
		\$	\$	\$
1 One-to-one counselling and related preparation	2.93	37.39	6 730.20	94 222.80
2 Clerical tasks and duties	.69	8.81	1 585.80	22 201.20
3 Meetings called by principals, department, or spec. committee	.67	8.55	1 539.00	21 546.00
4 Conferences with parents	.45	5.74	1 033.20	14 464.80
5 Conferences with teachers	.44	5.62	1 011.60	14 162.40
6 Conferences with referral personnel (school and community)	.35	4.47	804.60	11 264.40
7 Teaching and substituting	.34	4.34	781.20	10 936.80
8 Pupil appraisal functions	.27	3.45	621.00	8 694.00
9 Group counselling and guidance	.23	2.93	527.40	7 383.60
10 Counselling related professional and community activities	.17	2.17	390.60	5 468.40
11 Extra duties and assignments (not counselling related)	.18	2.30	414.00	5 796.00
12 Miscellaneous tasks and duties (identified, but not classified)	.08	1.02	183.60	2 570.40
13 Unaccounted-for time and counsellor conference period	.20	2.55	459.00	6 426.00
TOTALS:	7.00 hours	\$89.34	\$16 081.20	\$225 136.80
After school and evening time:				
14 Directly connected counselling tasks and duties (Incl: home visits, computing GPA's, evening counselling, clerical functions, etc)	.76	9.70	1 746.00	24 444.00
15 Professional and community related civic functions	.08	1.02	183.60	6 424.00
16 Professional improvement	.56	7.15	1 287.00	30 868.00
				18 018.00
				<u>48 886.00</u>
2 Junior High Schools 1 Large Senior High School 12.5 counsellors			Chippewa and district Suburbia, Michigan	

regular assignments under the present system. Of course, much of what is done at the present time will be part of the delivery system which is emerging.

Table 2 is a *counsellor functions analysis* in terms of time and cost allocation for the two junior high schools and one senior high school in a suburban school system near Detroit, Michigan. (Groveland and Chippewa are fictitious names.) There are twelve and one-half counsellors in terms of time allocation. Note that there is no attempt to measure the *value* of the various tasks which are performed — only *time* and *cost* (time, of course, is measurable in terms of cost as well!). It is readily apparent that this type of analysis provides valuable information for assigning program costs and considering program priorities and efficiency.

Implementing a cost-effectiveness model: problem and issues

Counselling, like so many other social services, has a somewhat haphazard history of development. While it has been based in part on sound philosophical and psychological principles of human growth, development and behaviour, it also grew in response to a variety of educational and societal demands and crises. Predictably, as in most *developing programs*, problems have arisen which require attention. The pressure for assessing and analysing costs, efficiency and effectiveness has come not only from clients, boards of education and others, but also from the counsellors themselves. They recognise that the purpose of an accountability system is to improve the *quality* of the services they provide — that it is no longer a question of *whether* there will be an effort to look more systematically at what their work represents, but *how* it should be done. Illustrative of questions, problems and issues which must be dealt with are:

- 1 To whom should the counselling staff be held accountable?
- 2 Will we focus our efforts on only those objectives that are easy to measure?
- 3 Will we attempt only those objectives that are easy to achieve?
- 4 Will counsellors be given the authority and resources to make those decisions which will insure successful operation of a program? How do they obtain this authority?
- 5 Counsellors are often over-trained for what they do. Differentiated staffing is essential. Will the staff support some form of differentiated staffing?
- 6 How do we as counsellors resist the personal temptation and oftentimes pressures from others to focus only on a small percent of the clientele who demonstrate the most abnormal behaviour, or to respond to small but influential groups of clients?
- 7 Inservice training for the staff must be available and designed to meet their particular needs and the demands of ever-changing delivery systems.
- 8 Programs must be *tailor-made* for each agency and locality.
- 9 Programs should emphasise total human development rather than treatment.

- 10 The consumers of the services must have a significant role in evaluating them for effectiveness. How should they be involved?
- 11 Will it be possible to provide the kind of continuous evaluation which will prevent minimum achievable objectives from becoming maximum expectations?
- 12 Cost-effectiveness analysis, particularly in the initial undertaking, is costly in terms of time and money. It should not supplant ongoing responsibilities, nor should it be imposed as an extra burden for the staff. The decision to undertake it, the preparation of requests and estimates and how it can be done are major problems which must be considered realistically.
- 13 What will be staff roles in governance and decision making? Autonomy?

Changes in counsellor role which appear to be related to the accountability movement

The accountability movement is a relatively recent development in the field of education, particularly in counselling. Yet it has had a considerable impact, and promises to be even more significant in the future. We cannot ignore it, because if we do, those who must provide the support for our programs will take it upon themselves to introduce their own system of evaluation/support. During the past few years we have learned much about applying such systems to counselling, some of it by trial and error. Changes are taking place, and we have verified some doubts or found new support for current practices which at least in part may be a result of this movement. Changes which are taking place include:

- 1 greater emphasis upon skills of the counsellor, rather than availability;
- 2 more stress upon developmental counselling for all;
- 3 allocating more time to a wider range of clients;
- 4 allocating more consultation time to others who work with the client;
- 5 scheduling unusual hours in unusual places for some clients;
- 6 fewer clerical tasks assigned to counsellors;
- 7 increase in time for management and planning activities;
- 8 increase in time spent in evaluation of counselling services;
- 9 increased awareness of need to critique own and peer behaviour;
- 10 greater awareness of the need for inservice training on a regular basis.

Summary

What does the future hold for counselling if the accountability movement becomes a dominant force? Does cost-effectiveness analysis dehumanise the process? Need it do so? Leon Lessinger, sometimes called the 'Father' of the accountability movement, has stated that accountability in its purely technological stance can be frighteningly cold. Yet he suggests that the process can be compatible with humanism (which is a concern for human progress, welfare and growth). He argues that the two can be reconciled and has labelled this as *Disciplined caring*, a type of humanistic accountability.

We are still in the experimental stages of developing the techniques of cost-effectiveness analysis, but there is enough evidence to suggest that it holds much promise for helping us to improve the quality of our counselling endeavors. As counsellors we have always been obligated to some degree of accountability, vague as it might have been. At the present time, we have been most successful in the analysis and systematic study of *Process* outcomes. Since the counsellor cannot and should not control the behaviour of clients, systematic analysis and prediction of *Product* outcomes will continue to be difficult to achieve. A more conscious and systematic approach need not interfere with our effectiveness, particularly if we are willing to take the initiative in developing the processes which will be employed.

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PLENARY SESSION

SUMMING-UP AND REPORT BY THE CONFERENCE CO-ORDINATOR

The Reverend Professor E F O'Doherty

Ladies and gentlemen, it is my pleasant duty to thank all those who made this report possible: the organisers of the Round Table, the chairmen and secretaries of the Working Groups, and above all Miss Margaret McCreath without whose organising ability and dedication this whole week could not have run as smoothly as it did. I note in Tolbert's paper a plea for international cooperation and cross-fertilisation of ideas in the world of counselling. It would appear to me that this week's work has provided us with a very good example, not only of international cooperation, but also of inter-disciplinary cooperation, with a consequential rich cross-fertilisation of ideas.

Our overall theme was *Counselling, the Community and Society*. Under this global theme which covers the whole spectrum of the counselling concept, we have had a great enrichment, provided in the hard work, and clearly visible in the reports from the groups. It is manifestly impossible to summarise in an hour the work of 400 people over five days, who among them have produced 48 reports to be added to the more than 30 papers presented either in plenary session or to the working groups. My task at this time is to try to give you one man's impressionistic distillation of a rich vein of human insight discovered by those 400 people in continuous exchange of ideas over five days. If I do not name individuals, it is not by oversight, but because our indebtedness is almost infinite. And if I do name an individual occasionally it is because his words appear more apposite in summarising our collective thinking. We have been illumined in our insights by our opening speaker, Gilbert Wrenn, with his brilliant analysis of the changing values of our successors in the running of the world.

I should like, first of all, to put before you the proposition that we have lived through a cultural revolution of greater magnitude in the last quarter century than has occurred in such a short time at any previous point in history. I think the key to this cultural revolution lies precisely in the concept of changing value systems. Senhor Castel-Branco of Portugal summarises the cultural revolution very well when he talks about the 'increasing demands of technological and social progress'. These demands are both the cause of and the consequence of this cultural revolution, which can be observed on a world-wide scale. Counselling the young for a world that does not exist any longer is the equivalent of Canute trying to hold back the tide.

Halmos, in his presentation, highlighted for us the difference between counselling as a device for the preservation of the *status quo* on the one hand, and counselling as a device for social change on the other. One is here reminded of the wise words of Edmund Burke when he spoke of 'the slow organic growth of social institutions'. The counsellor as an agent of social change must take into account this slow organic growth. We shall return to this problem later.

Constantly throughout our deliberations was the problem of values and responsibility. At no time, as far as I know, in the history of mankind have those charged with the formation of the next oncoming generation been devoid of values and responsibility. Our present conflict about counselling and values, often expressed in extreme non-directive forms of language, would seem to spring from a misunderstanding of Weber's concept of *Wertfreiheit*, or a value-free social science. It has often been thought that Weber's doctrine was that there were no values, and that the social and human sciences are free of all values. A closer study of Weber, however, shows that what he was contending was not that there were no values, nor that the social and human sciences are free of all values, but rather that the sciences do not and cannot create values, they can only discover them — discover those already operative in society and human behaviour. The involvement of the concepts of the community and society has already precipitated within the groups the essential nature of the ethical and value-laden role of the counsellor. The possibility of a total disclaimer of values (for example, in non-directive counselling) appears in many reports, and whether we like it or not, the psychological fact would appear to be, and is, that the one-to-one relationship of counsellor and person seeking help is such that he will have been conned if he does not get help; and the help he gets will necessarily have been a value of the counsellor, howsoever it may have been imparted and by whatever technique.

We have learned that 'training' is the preferred mode of treatment. We have learned that 'the effective people are largely a function of their interpersonal skills'. We have learned that 'effective people plus effective programmes in a hierarchy of effectiveness is the formula for success in the helping relationship'. It is not that we did not know this already, but rather that the need for professionalism becomes more and more apparent in the roles that we may have too glibly undertaken. May I put the following before you: 'We must begin by searching out the most effective people, programmes and organisations in our lives so that we can develop ourselves into the most effective agents and promulgators of human resource development and community resource development programmes and organisations.' This is a quotation from Carkhuff. I have been asked by many people to summarise what Carkhuff said. I think that what he told us can be expressed in words of one syllable as follows: We should all be as skilled as we can in order to do the best we can for all our children.

The problem of resource personnel is aptly summarised in Heleen McCleod's paper in the following words: 'With the greater urbanisation and resulting anonymity in our society, there is an increasing need for more people to be employed to work with others in a helping capacity.' There is a serious shortage of professionally trained social workers, with the result that 'para-professional' personnel have had to be utilised to supply immediate needs. One is reminded of the 1948 declaration of the World Federation for Mental Health to the effect that when the ideal resource is not available, any resource should be utilised.

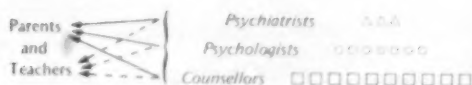
Have we really made no progress in a quarter of a century? This problem is a recurrent theme in the group reports. The other side of this coin must also be looked at however. Are we market-oriented or product-oriented? A product-oriented firm is doomed to failure. A market-oriented firm

may not succeed, but is not necessarily doomed to failure. If we devise training programmes for counsellors to the best of our ability and train people accordingly, we may be turning out a very fine but unwanted article. If however we find out what the market requires, that is, precisely what counselling is needed, by whom, and to what extent, and devise programmes to produce personnel who can deliver the goods, we may succeed. Time and time again we find the qualities of the counsellor under scrutiny, and in terms of what I have just said the repeated question is: 'How effective is our training of counsellors?' May I refer particularly to Professor Woodsworth on the problem of the school counsellor: 'a practitioner in search of a profession'. We had already heard in a former Round Table from Professor Volsky that if he had to choose, he would choose a knowledgeable person of experience who was not a trained counsellor, in preference to a trained counsellor who was not a man of considerable knowledge and wide human experience. Professor Woodsworth has greatly illumined our perceptions in this field.

The counselling profession is probably one of the fastest growing new professions in our culture. Counselling itself is the in-word of the moment. Two immediate dangers arise. The first may be called a power struggle for control of the counselling scene. The second is the danger of what has been called in one of the reports *band-waggoning*. Commonsense would suggest that there is no reason whatever why the first danger should ever arise, if indeed the counsellor is his own counsellor. On the other hand, one must remember that the physician rarely heals himself. The second danger, *band-waggoning*, is very real and perhaps unavoidable.

The confusions of role in the context of counselling are legion. It is not my intention to suggest rigid demarcation lines of a Trade Union sort. But never the less it is important to recognise that ambiguities, metaphors and analogies between work have created problems which must be faced. The first is the confusion between psychotherapy and counselling. Clearly one can use the noun psychotherapy, or the adjective psychotherapeutic, in a very loose and vague way to mean any helping person or experience. On the other hand, if we are not going to go into grave difficulties and misunderstandings, my personal point of view is that psychotherapy is related to illness and the healing professions, while counselling is related to inadequately functioning personalities and the helping professions. The healing professions have had two and a half millennia during which to work out the ethic of their profession. We of the helping professions have scarcely had two and a half decades yet in which to do so.

Perhaps one could summarise many of the group discussions on the role problem by suggesting a pyramid structure of role relationships:



What this means is that the counsellors will have a line of psychologists to fall back upon for individuals who need such referral, and the psychologists in turn will have a defence-line of psychiatrists to fall back upon whenever such help becomes necessary. All three groups however

stand constantly in a complex set of relationships to teachers and parents. In this way many problems anticipated in the group reports should never arise, and many others could be readily solved.

The problem of the basic philosophy of counselling and the ethics of the profession was a recurrent theme in the group discussion. This is related to the value problem mentioned earlier and will be considered again later in this report. I introduce it at this point because of a different conflict which apparently arose several times during the week: a conflict which can be summarised as that between behavioural counselling and personality counselling. This conflict reflects the wider division between extreme behaviourist theories of a Skinnerian type and more intuitive theories of an Analytic type. However, it would appear to me that the conflict is somewhat artificial, since personality and behaviour are so closely linked. Counselling aimed at changing behaviour must, if it succeeds, also alter the personality; and therapy aimed at altering a personality must inevitably, if it succeeds, alter the behaviour. The reason is the reciprocal causality between person and action. The person carries out the behaviour, and the behaviour forms the person. In this connection we should remind ourselves that not all our behaviour is of the same qualitative nature. Some patterns of behaviour can be described as ego-bypassing, in the sense that the conscious personality is not involved in them: other patterns arise without conscious intervention, for example, hunger, but this and its consequences are then processed by the ego. There is however a third area of ego-initiated patterns, and it is here more than anywhere else, perhaps, that the counsellor comes in. His role might almost be described as that of motivating the individual to undertake ego-initiated patterns of behaviour.

If one asks what created the new role of counsellor in the schools, or in industry, the answer I think is very simple. One might state a general principle of social psychology as follows: the more complex an organisation becomes, the more does it necessarily generate differentiation of roles. There is a corollary to this principle as follows: the more stagnant a social organization is, the less does it feel the need to generate new roles. What has happened in the schools in the last quarter century is a vast increase in the complexity of the school as an organisation at all levels; and this very increased complexity has generated many new roles: the non-teaching headteacher, the education administrator, remedial teachers, school meals services, etc., etc. The counsellor has to be seen as one more speciality in this complex set of relationships.

It has been suggested that the most important task of the counsellor in practice is the accurate identification of the problem of the person seeking help. This task is closely similar to the doctor's task of accurate diagnosis. How can one undertake an accurate diagnosis without an adequate hinterland of knowledge? The counsellor's training therefore became the focus of many of the groups and their anxieties. Since it has taken us 2000 years to devise ways for training teachers, and we are still not happy about how this should be done, it is not surprising that training programmes for counsellors should still be in the melting pot. For this reason I thought it might be worth recording in this report the proposal of working group 1B5 in its entirety.

'As a result of our discussions we have seen such ambiguity in the use of the word 'counsellor', including its adoption as a professional title by those lacking a formal training programme, and operating without supervision and inservice training, that we call on IRTAC to set up a working party within the year following this conference, and drawn from IRTAC members, to define the basic training programme of any person acting in a professional helping capacity labelled 'counselling', and to campaign for the recognition of the contents of such a programme as a requirement for registration with national or international bodies of accreditation for counsellors, and as a condition for employment by the educational and other bodies concerned with the employment of counsellors.

'We request the IRTAC executive to consider whether it can and should be in the long term the international body to produce and approve international standards of professional conduct and training for counsellors, in collaboration with the national agencies working in this field.'

If we still continue to use the word 'engineer' to designate anything from a mechanic in a garage to the designer of *Concorde*, we should not be too distressed that the word 'counsellor' may cover a somewhat similar spectrum.

The gap between our helping concepts and our human deliveries is extraordinary' (Carkhuff). It is not surprising therefore that the most frequently recurring theme has been the emphasis on the need for training and skills. This, plus the need for an emphasis on the ethics of the counsellor, is marked in almost all reports, but particularly marked in the very difficult areas of counselling the homosexual, the prospective mother in relation to abortion, and the counselling of the disabled. Among the special problems in counselling the disabled are the obvious ones of occupational training or retraining and placement and, in the case of traumatic disablement, the very real problem of adaptation to a new body-image and its resources.

One of the great gaps that appeared and was highlighted several times was the need for counselling of the senior citizen, counselling for retirement, and counselling of the elderly in general.

Two major themes

The report of the discussions on counselling for retirement focussed on two major themes:

1 Problems involved in counselling the elderly:

- (a) How can the counsellor help the old person handle the problem of the change of values which occurs with retirement?
- (b) How does one help the elderly person in poor home circumstances, for example, physical, interpersonal etc?
- (c) Are there means whereby the counsellor can be helped to establish meaningful relationships, acquire decision-making skills and achieve self-satisfaction?
- (d) How can the counsellor help the elderly person cope with anxieties surrounding ill-health, bereavement and eventual death?

2 Influencing society:

- (a) How can we make society sensitive to the needs of old people?
- (b) How can we enable old people to establish pressure groups within society?
- (c) Can we set up educational programmes to prepare people for retirement?

It was recommended that at the next Round Table a symposium be included which would deal specifically with the problems of old people.

The problems of counselling migrants brought out very clearly the need for specialised training. It has been recognised for some time that persons displaced for whatever reason, whether it be political, social, economic or cultural, seem on the whole to present three identifiable sets of problems: a higher incidence of psychoneurotic disorders, of delinquent behaviour, and of antisocial attitudes and behaviour. Therefore, to direct counselling activity in the case of migrant populations merely to housing and job placement, or the physical bases of life, would seem to be unhelpful in the long run, if the other three areas mentioned are not dealt with.

Many of the reports highlighted the need for self-criticism by counsellors of their philosophy, objectives and methods, as well as of their effectiveness. The logic of the situation can perhaps be summarised in a sentence from one of the reports, to the effect that rapidly changing values consequent upon modern technology, and the greater mobility of peoples and cultures, means that pressures upon everyone are much greater than formerly.

The problem of changing one's career in middle life for any reason was highlighted and analysed in considerable detail. There is no doubt that the problem for many is to get any job at all, while the problem for some — and a growing number — is the problem of how to change careers in mid-stream. We know already that very large numbers of our young people change their occupations within very few years of leaving school or university, and we know also that there are many, many occupations now available which did not exist at all a couple of decades, or even a decade, ago.

Many valuable contributions were made under the general heading of adult and continuing education. In particular, one would like to highlight the difference between counselling for adulthood, as a means of further growth of the personality, as a self-reward — rewarding activity on the one hand — and the counselling of an adult for a change of direction in his life style and career on the other.

The problem of the role of the counsellor as a social tranquilliser in contrast to his role as an agent of social change was highlighted several times. This distinction is more political than psychological, and I may say that it is in no sense new. It is a dilemma that every human being, in whatever interpersonal relationship he might find himself, must face. Even in methods of environmental analysis, or in what might appear to be an ivory tower of pure philosophy and metaphysics, the same problems arise. As an agent of social change the counsellor must be clearly distinguished from an *agent provocateur*. He cannot avoid being an agent of change. We are reminded of Bertrand Russell's contention in a small work of his entitled *Politics and Philosophy*, that there is no ivory tower. Ideas percolate into the market place, even the most abstruse, abstract and metaphysical, and spread from the market place into human action. It may sometimes appear to the somewhat inexperienced observer that in this area he may have achieved a new insight. But the very fact that he may think he has achieved a new insight may be a

reflection of the need referred to above for a greater richness in the hinterland of his own thinking, aptly summarised by one of our distinguished guests in the word 'knowledgeability'. In this context I should like to refer specifically to a point highlighted by Murgatroyd, and received through his working party, that a counsellor must not accept any one of the roles of first-aid officer, fireman or policeman. These were not his words, but I think they summarise the genuine position. It would appear that there is general agreement that he should not be, or allow himself to become, a threatening figure for disciplinary purposes. One report puts the problem in the following form:

'Are we to see the counsellor as an instrument of change in the secondary school, or as an instrument of those who institute change? It was felt that the counsellor's role is a highly complex one, not just one or two functions to be related to the total context of the school and the curriculum; that he is in a position to influence decisions and attitudes within the school only to a certain extent. It was also asked, what are the expectations the counsellor is confronted with from the staff, the parents and the pupils?

Some felt that counselling skills need to be given to teachers who to some extent can and do adopt a counselling role in relation to pupil-clients. The question of how future teachers should be trained was also raised. The roles of the counsellor were seen as mainly vocational and educational, but also socialising and individualising.'

Problems of counselling at tertiary levels led to a valuable distinction between the 'rights' of students and the 'proliferation of choices'. It would appear that an important distinction must be made to guide our thinking between 'having a right to do something' and 'being free to do something'. The problem here is perhaps a linguistic problem of semantics and may only arise in some languages. In the English language, however, the confusion can become acute. There is a sense in which one is 'free' to murder one's wife or destroy public property, but there is no corresponding 'right' to behave in this way. The young however seem to think that whatever one is 'free' to do, one has a 'right' to do. Moreover, the provision of more and more opportunities, unheard of in the past, has also led some to confuse the freedom the opportunity confers with a right to its realisation.

The problem of the role of the counsellor was highlighted many times. May I suggest the following as a summary of the conflict this problem would appear to have generated:

- (a) The counsellor as one who has a specialist knowledge
- (b) The problems of counselling as a profession
- (c) The problems of counselling as an activity
- (d) The problem of the conflict of values.

The counsellor has a responsibility (whether we call it moral, social, ethical or spiritual) to do the best he can for his client, and whatever point of view we take on the notion of 'the best he can', he must of necessity make choices in terms of his own value system. He must therefore make his choices on some basis, whether it be hedonism or enlightened hedonism, ephemeral values or perennial values; human and social values or spiritual and eternal values; the need for a philosophical base to what he is doing becomes ever more clearly highlighted the deeper we pursue our problems. Thus, for example, counselling in relation to abortion, according to the report received,

showed clearly that the problem of human life became the core of the discussion: 'Attitudes towards the topics of abortion, contraception, sexuality, woman and the family, ranged from acceptance and permissiveness to doubt and some rather rigid thinking in the area of population control, and the feelings of the counsellor, particularly in relation to abortion'. This same conflict would appear to have arisen in the case of the counselling of homosexuals. In the phrase which I quote that 'the group came to a consensus that counsellor skills and the ethics of existence are inseparable'.

The efficacy of helping agencies of any and all kinds was examined and referred to several times in the light of Eysenck. In this connection, I would refer to the distinction between person and behaviour, introspective and objective reporting on change, and the self-healing nature of the organism, both physiological and psychophysiological. There is however no doubt that without helping agencies, whatever we call them, parental care, parental-surrogate care, teaching, counselling or psychotherapy, no human being can achieve the full stature of his potentiality without helping agencies, nurturants, TLC or whatever we call it. We would all be very inadequate personalities without them, and this is the vindication of counselling whatsoever form it may take.